

THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION

Educational Research

A Century of Christian Education

Charity Embraced All

Reading Tables for Our Lady's Feast Days

So You're Having a Retreat

The Child's Voice

Service Facilities

Successful Audio-Visual Programs

Nursery Rhymes and Religion

Vol. XX, No. 4

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TEACHING METHODS AND TECHNIQUES • PEDAGOGICAL STUDIES • ESTABLISHMENT
AND SOCIAL ASPECTS OF RELIGIOUS EDUCATION • PARISH SCHOOL ADMINISTRATION
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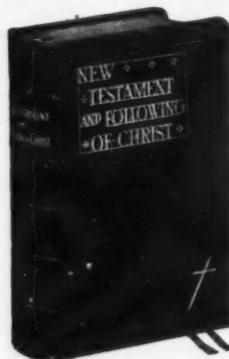
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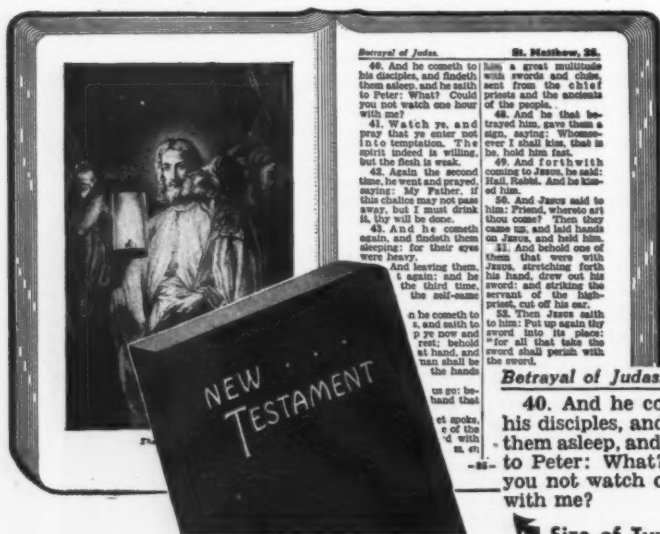
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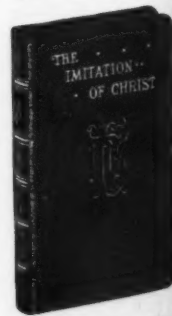
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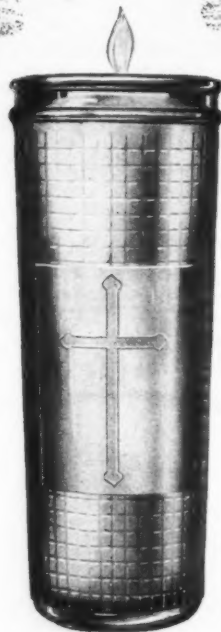
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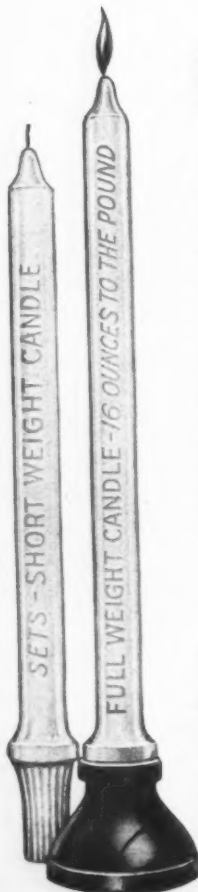
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No. 350

Peacocks and Christogram

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Contributors to This Issue

Sister M. Wilfrid, O.S.F.

Sister M. Wilfrid taught the deaf for eight years at St. Francis, Wisconsin. She prepared for her teaching career at Loyola University, Colorado State College at Greeley and St. Clare College, Milwaukee, from which she received the degree of Ph.B. After enjoying herself in the field of art, she majored in English. Sister organized vocation clubs and "young citizens' leagues" which were chartered by the State of Wisconsin. Writing has been Sister's hobby since entering junior high school. She has contributed to various other periodicals, and at an early age gathered news articles and wrote for the *Denver Catholic Register and Post*.

Cyril C. O'Brien, Ph.D., P.Paed.

Dr. O'Brien, professor of educational psychology at Marquette University, Milwaukee, obtained all his educational training and degrees from Canadian universities. His first degree was from the University of St. Mary's College, Halifax, N. S. (B.A.). His M.A. was awarded by Mount Allison University, Sackville, N. B. His bachelor's degree in pedagogy came from the University of Toronto, and his doctorate in the same subject from the University of Montreal. The University of Ottawa gave him his Ph.D. He also has two musical degrees, L.Mus., from McGill University, and B.Mus. from Laval University. He was formerly principal of St. Mary's Boys School of Halifax and head of the Department of Psychology at the Maritime Academy of Music in the same city, and lecturer at University of St. Mary's College. He is a fellow of the American Association for the Advancement of Science, the Royal Statistical Society, London, and the Royal Economic Society, London (both England). He is now writing a book on educational psychology, which should be ready for publication by next month. He has contributed to the *Journal of Genetic Psychology*, *Journal of Educational Psychology*, *Journal of Education* (Boston), *Journal of Education* (Halifax, N. S.), the *Nova Scotia Teachers' Bulletin* and other periodicals. He holds memberships in the American Educational Research Association, American Psychological Association, American Sociological Society, American Institute of Physics, Acoustical Society of America, National Catholic Educational Association, and National Society for the Study of Education. He was formerly president of the Nova Scotia Music Teachers Association (1941-42), vice-president of the Canadian College of Organists (1946-47).

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THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION

We Can Supernaturalize Scouting

THE leisure time of the American boy is a problem that vexes his teachers and his parents. We cannot shift the solution to auxiliary agencies, but parent and school will gladly accept any offer of help in enabling our boys of school age to use their leisure time constructively. The "movie" addict and the pool room addict dissipate the splendid energies with which nature has endowed boyhood and pave the way to an out-at-the-elbows adulthood.

Scouting steps into the breach and offers its services to all those who are interested in developing a sterling character in the growing boy. General Baden-Powell was honestly of the opinion that scouting was "too Catholic" to appeal to America. In the developing of scouting in England certain prominent Catholics had taken a most important part. Cardinal Bourne and the English Benedictines had conferred with General Baden-Powell in forming the precise type of organization that would promote the purpose they had in view. The General did not wish to offend any one, and thought to introduce a sort of "least common denominator" religion. The Cardinal advised strongly against this and told the General that in his opinion religion must play an absolutely essential part in character building. No weak compromise in this matter would suffice. The General conceded that it would be presumptuous on the part of scouting to attempt to provide directly and immediately the religious element in the training of youth. The field of teaching religion and of training in the practice of it belongs to the Church. There must be no unwarranted intrusion by any individual or secular organization. In effect, scouting comes to the Church and, in the words of Doctor Moore, humbly says:

We think we have something to offer you. Here is a program that we feel is based on a sound psychology of adolescence. But in itself it is incomplete. We have dealt only with the natural side of the boy. We have not presumed to go further. That is your field. If you think what we have to offer will help you in your youth problem, take it and use it as you will. Build on it, supernatural on natural, as house upon foundation. We shall be

happy if we have made even a minor contribution in your work for the boy of today upon whom both Church and State must rely tomorrow. (*The Homiletic and Pastoral Review*, July, 1943, "Scouting for the Catholic Boy," pp. 917-18.)

The scouting movement had its origin in an experimental boys' camp conducted in 1907 by General Baden-Powell at Brownsea Island. From this humble beginning he evolved a boys' program, outlined in "Scouting for Boys," that forms the basis of the British Boy Scouts' Association.

The movement penetrated quickly to the United States. On February 8, 1910, Boyce, Stewart, and Willis incorporated the Boy Scouts of America under the laws of the District of Columbia. Early in the summer of the same year a conference of 34 boys' organizations formed a permanent organization. President Taft accepted the office of honorary president.

It seems that Cardinal Farley was the first member of the Catholic hierarchy to give approbation to the work. It is worthy of note that St. Mark's Church, St. Paul, Minnesota, had formed a Catholic troop in September, 1910, thus antedating the approval of Cardinal Farley. The word of the Cardinal gave strong impetus in the forming of Catholic troops throughout the nation. In 1919, through the efforts of the National Catholic War Council, a letter of endorsement came from the Vatican. New impetus was given to the work when the Knights of Columbus, in 1923, adopted scouting as the official program for boys 12 to 15 years of age. Scout courses and boyology institutes in many Catholic schools, notably Notre Dame and the Catholic Summer School of America, inspired thousands of Catholic laymen to volunteer their services for all types of boy work. The Catholic Committee on Scouting, in 1926, published a manual, "Scouting for Catholics," presenting suggestions for organizing Catholic troops and giving a very clear statement of the policies of the Boy Scouts of America. This document quoted from the Holy Father's message of 1925, addressed to a pilgrimage of 10,000 scouts.

In 1928 Bishop Sheil incorporated scouting into his plan of building a program for youth. In 1931 Bishop Kelley, of Oklahoma City and Tulsa, developed a comprehensive plan of coöperation with scouting. This plan stirred enthusiasm, and the chief scout executive called it "one of the most far-reaching plans of coöperation that has been developed by the leaders of any church coöperating in the boy scouts' program, and one of the most significant plans for reaching the boyhood of America that has ever been formulated." By 1942 a total of 107 archdioceses and dioceses in the United States and its territories were operating under the Catholic plan. Ten dioceses in the Philippine Islands had adopted the plan. Truly, to quote Dr. Moore again, "the Church in the United States has taken up scouting in earnest."

The impact of global war removed many leaders, at least temporarily, from the field of scouting. The country was quick to realize the value of scout masters in the training of soldiers; the boys could wait. Since the close of hostilities, many able men have returned to their posts and resumed their interest in the American boy. Scouting bids fair, in this postwar period, to rival the development that characterized the period between the wars. Everywhere devoted leaders give their time and their talents in the forming of character. Like progress is noted in the spread of the Girl Scouts, a kindred organization.

We can delay no longer. The program of the Boy Scouts of America becomes, under the direction of the Church, an approved program of activities for Catholic boys. The general purpose of the entire program is to build character and to train to high citizenship. This purpose is achieved through a cleverly devised and graded schedule of tests of skill, nature lore, first aid, signaling, life saving, and other activities, as presented in the handbook. An elaborate system of merit badges spurs the boy on to successive levels of achievement in various arts and crafts and trades. Adult interest, association, inspiration, and supervision are supplied by a group of public-spirited men, of excellent character and spiritual vision, who volunteer to act as sponsors for a given troop or troops of scouts. The value of capable adult leadership to impressionable boys is beyond compare. The scoutmaster is the guide and the teacher of the boys in all their activities; his personal influence over his own group is very high, and the success or failure of the work depends in great part upon his capacity, his character, and his leadership. Every Catholic leader of boys should have in his hands and frequently consult the manual prepared by the Catholic Committee: *Scouting for Catholics, Adding the Supernatural*. This manual gives instruction in the best manner of injecting Catholic ideals into the work.

The ideal plan of organization calls for a diocesan committee, but the approval and coöperation of the pastor is a prerequisite to the organizing of the parish

troop. A parish scouting committee may be recruited from the members of a men's society in the parish, or be personally appointed by the pastor. The pastor also appoints or approves a troop committee, usually consisting of a priest and two or more representative laymen. This troop committee will select and supervise the troop officers, consult with them on questions of administration, and, in a word, pave the way for a full program of activities. The troop officers, a scoutmaster and one or more assistant scoutmasters, have direct supervision of the scouts and their program. These officers must be chosen with care, and must have the qualifications that make them capable leaders of boys. Their work in its last analysis is leading souls to God; they prepare the boys under their care for worthy citizenship here and hereafter. The pastor or one of the assistant pastors will act as chaplain of the Catholic troop. His work in the conduct of a troop is chiefly of a supervisory nature. When the troop plans to award the *Ad Altare Dei* cross for meritorious religious service or for distinguished knowledge of things Catholic, it becomes the function of the local chaplain to determine the conditions governing the award.

It is easy to supernaturalize the scouting program. The Catholic leader, priest or layman, can add the spiritual aspect to the innumerable fine things that scouting teaches and stands for. He can teach the scout the relationship between his scout oath and law and the Ten Commandments. Under proper instruction the Catholic scout converts his daily "good turn" into a supernatural work of mercy or charity. At religious functions where a guard of honor is required, the scout is proud to participate. Very little imagination is required to enhance all the scout functions with a touch of religious atmosphere. Knowledge of scout symbolism makes them eager to learn more of the beautiful symbolism of the Church. They become receptive to instruction in the beautiful liturgy of the Church. Whether it is advisable or not to require scouts to master certain definite religious content as they proceed along the trail of scouting, is at least debatable; we feel that boys at successive stages of their school progress should achieve increased mastery of the doctrines and practices of their Church, but the parish school will administer that requirement with greater equity than a scout chaplain.

It suffices for us that the Holy Father, Pope Pius XI, speaks in high terms of the value of scouting. In his address to the scout pilgrims of 1925, the Pope said:

The greater will be your vigor, your strength and your nobility of character in later years, the more faithfully you attend now to your ideals and your duties as Catholic Boy Scouts, the more faithfully you continue to place the spiritual above the material, and to subject the material to the spiritual,

(Continued on page 221)

NURSERY RHYMES

and Religion

By SISTER M. WILFRID, O.S.F.

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THE oft-repeated and musical nursery rhymes are widely distributed throughout the entire world, and probably are better known to young and old than many proverbs and parables. Yes, *Mother Goose* rhymes are always welcome and bring back many a joyful, queer, or lost memory of one's own happy childhood days.

Most of these rhythmic verses can be put to lively music, and children love to visualize their meanings through the happy medium of recitation chatter and never-ending repetition. Since they can easily be correlated with almost every subject, it becomes quite evident that many a good religious thought can be developed while teaching the rhymes, for the hand of God should be seen in all things.

Although other nursery rhymes could have been selected for the application of religious thoughts, the following were chosen for association with the Ten Commandments of God.

- First Commandment, *The Hart*
- Second Commandment, *The Old Woman of Surrey*
- Third Commandment, *Tommy Snooks*
- Fourth Commandment, *Three Children on Ice*
- Fifth Commandment, *Doctor Gloster*
- Sixth Commandment, *Peter White*
- Seventh Commandment, *A Little Old Man of Derby*
- Eighth Commandment, *The Naughty Girl*
- Ninth Commandment, *Jack in the Pulpit*
- Tenth Commandment, *The Orange Stealer*

FIRST AND SECOND COMMANDMENTS

1. The hart, he loves the high wood,
The hare, she loves the hill;

The Knight, he loves his bright sword,
The Lady—loves her will.

Every man, woman, and child must feel that there is a supreme Being, a God, who is greater than all things in heaven and upon earth. Look at the hart. Since it has no human soul, it loves the things of earth better than anything else because it is just an animal, and is not capable of loving and adoring God. All he thinks of is running and scampering about freely in the woods.

The hare is just a rabbit that has no free will and offers no homage nor worship to God. The hare loves the hills and never makes any acts of love to God nor kneels humbly in prayer.

Because the knight is a creature composed of a body and a soul, he should love, worship, and adore the one true God, but has no time to pray. All he thinks of is going away to battle. He makes his sword his god.

The lady just loves her will, and her own way. She does only what she feels like doing—not what God commands. She makes her will her god; for if man becomes too engrossed in material things, he is guilty of idolatry. Whatever man desires more than God, that is his false god whether it is in the form of greed or pleasure.

2. There was an old woman in Surrey
Who was morn, noon, and night in a hurry,
Called her husband a fool,
Drove her children to school,
The worrying old woman of Surrey.

The little old woman lost her temper many times, and while she was angry, she called her husband ugly names. Now the *Mother Goose* rhyme does not use any bad words, but every one knows that too often people who call another a "fool," usually take God's name in vain. Isn't that awful—to use God's beautiful name to say horrid things to others?

If a child has a beautiful doll, a scrap book, or a toy wagon that he made himself, would he like anyone to scratch the paint off the wagon or break an arm off the doll, or scribble in the book, or crush them in such a way that they would look soiled and dirty? No, indeed, no one would like that. God created our bodies and our souls. Both belong to God. God expects all to be subject to Him, and manifest that subjection by honoring His name.

THIRD, FOURTH AND FIFTH COMMANDMENTS

3. As Tommy Snooks and Bessy Brooks
Were walking home from church,
Says Tommy Snooks to Bessy Brooks
"Wilt marry me on Monday?"

Tommy and Bessy knew that they were obliged to go to church on Sunday, and it seems that they not only attend church like good Christians should, but they plan on getting married in church, too. Every Catholic is obliged to attend Holy Mass on Sundays and all holy days of obligation. How terrible it would be for one to attend Mass and talk, look around, and laugh instead of praying very devoutly.

4. Three children skating on the ice
Upon a sunshine day,
As it fell out, they all fell in,
The rest they ran away.

This rhyme about the children is very sad, for they had no permission to go skating upon that deep lake. They were naughty and disobedient; God punished them by letting them fall into the lake. This is a warning for all to obey, isn't it?

The best place for children to be is just where their parents or teachers tell them to be. Don't you think so, too?

- Oh, had these children been in school,
Or standing on dry ground,
Ten thousand pounds to one penny
They had not been drowned.

The second stanza tells us that these children were sent to school, and because they wanted to have some fun, they played hooky. That was very wrong. If parents send children to school, that is just where they belong. This rhyme teaches one how wrong it is to disobey, and how often people are punished for acts of disobedience.

5. Doctor Gloster went to Foster,
In a shower of rain;
He stepped in a puddle, up to his middle,
And never went there again.

Poor Doctor Gloster should have known better than go out in a terrible rain-storm unprepared. All mothers

know that it is dangerous to get all wet with rain and become chilled. Because they know this is exposing one's health, they ask all children to wear rubbers and a rain-coat if they absolutely must be out in a shower. It is a sin against the fifth commandment to do anything foolish and injure one's health.

Do you always obey your mother when she tells you to dress well on stormy days? Risking one's life by doing stunts, performing useless hazardous feats, and showing off by jumping off trains and the like, is also wrong. Taking cold baths when one is overheated, playing with firearms, and attaching sleds behind cars may injure one. The fifth commandment warns against anything detrimental to health.

SIXTH AND SEVENTH COMMANDMENTS

6. Peter White will never go right
Would you know the reason why?
He follows his nose wherever he goes,
And that stands all awry.

Everybody knows that there is a remedy for all bad habits. If one has temptations to talk about naughty things, or to look at nasty pictures, to listen to evil stories, or to go with evil companions, there is a remedy. All evils can be overcome by prayer and sacrifice. If someone starts to tell a bad story or joke, the good person should close his ears, or walk away. That would be giving a good example to the one who is speaking the evil things.

Now if Peter just follows his nose, that means that he does whatever others want him to do, whether it is good or bad. Like all instruments and toys, the body can be abused. No one should harm the body by sin because it is the envelope of the soul, and should be kept nice and clean. The body may also be compared to an egg shell. If the shell is cracked or bruised, it harms the tiny bird inside, or spills the egg. At all times one must keep away from sin, from bad companions, or anything that would soil such a marvelous envelope as the body which is supposed to keep the soul white and pure.

7. A little old man of Derby
How do you think he served me?
He took away my bread and cheese,
And that is how he served me.

The little old man was a thief, for he stole bread and cheese from some one else. It did not belong to him, and the catechism teaches that all stolen property must be returned. If the old man ate the bread and cheese, he cannot return it, can he? No, he cannot, but he must pay the amount the stolen object is worth. He should realize that ill-gotten goods will bring him no

blessing. Someone should tell him the following story which is taken from an old catechism:

Once a rich land owner had defrauded a plot of land from a poor widow. The lady was very sad, and begged this horrid man to give her just one bushel basket of the lovely ground to take with her. The evil man smiled scornfully at her when he gave her permission. Then she asked him to lift the basket of ground into her car for her.

"My!" he said as his face grew redder, "that is awful heavy."

"Oh!" she said, "if that little basket of dirt is so heavy, how will you ever stand the punishment for the whole field?"

EIGHTH AND NINTH COMMANDMENTS

8. There was a little girl, who had a little curl,
Right in the middle of her forehead;
When she was good, she was very, very good,
And when she was bad she was horrid.

See how everybody talks about that little girl's being horrid. Because they do, many of the girls shun her, and make her feel bad. No one has a right to take away the good name of another. Saint Anselm says, "I would rather err by thinking good of a *bad man*, than err by thinking or speaking evil of a *good man*."

It is a sin of the tongue to talk about the faults of others, and a sin of the ears to listen to idle gossip about the wrong doings of others. Talking behind people's backs is a very bad fault, often a sin. One must be very truthful and guarded in speech. If one lies about another, God will punish him for stealing away the good name of his neighbor. "The soul of a liar is like a counterfeit coin; it is stamped with the devil's effigy."

9. Jack in the pulpit, out and in,
Sold his wife for a minikin pin.

Jack in the pulpit forgot God's law, which says that no man may put away his wife. Just look at Jack, how disobedient he is to the ninth commandment of God. A man can sell his furniture, his car, or his house, but

he cannot get rid of his wife for all the money in the world. "What God has joined together," God says, "let no man put asunder." God will not give permission to have the union of man and wife broken. They are two in one flesh.

Naughty Jack sold his wife for a minikin pin, that means that he did not care a snap for her. When you grow up to be big, always remember that only death can separate man and wife, *only death*.

TENTH COMMANDMENT

10. Dingty, diddledy, my mammy's maid,
She stole oranges, I'm afraid;
Some in her pocket, some in her sleeve,
She stole oranges, I do believe.

Every man is justified in gaining goods by labor to provide for himself, but he must do this in an honest manner. One who works for others may not steal anything from his master unless he is starving, and is forced to steal in an effort to save his life. It is not considered a great wrong if the thief steals out of pure necessity, but he must have the firm intention to restore the amount taken, after he has earned the money to do so.

All servants should be paid well enough to enable them to live decently and properly. If everyone who labors or works for an employer were to steal whatever he desired, and whenever he wished, no one could carry on any business, and no one could ever be trusted. One should try to be satisfied with what one has and never covet a neighbor's goods. *Covet* means to desire unlawfully what belongs to another person.

Going to and from school, children should respect the property of others. Sometimes they throw candy wrappers and scrap paper in the yard of a neighbor and make it look disorderly, or they walk on the corners of grass plots or lawns and injure the grass. That is wrong. Often children destroy garden beds and garden decorations just because they are prettier than their own at home.

The Ten Commandments were planned to help men to lead good and peaceful lives. We should live by them and obey them.

EDUCATIONAL RESEARCH

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CONTENTION ON CATHOLIC RESEARCH

WITHIN the past two decades controversy concerning the research efforts emanating from our Catholic schools of higher learning at times reached a peak of contention. In the field of education, opinions were prevalent on the paucity, the puerility, the quality, and even the non-essentiality of experimental education. Since we have the true philosophic ideal, why waste time "pragmatizing" was the dictum of one school of thought. We already have an example of the application of unbridled, scientific education in the products of our public-school system. If we hold fast to fundamental principles, what need is there of controlled inquiry? Such sentiments stressed the ideology of the old school of pedagogy.

In sharp contrast to these thoughts, some critics hurled their semantic barbs berating the calibre of scholarship in Catholic colleges generally. In many instances this was attributed to heavy teaching loads, insecure tenure, and other causes. Lack of facilities was cited as a valid reason for concentration of postgraduate work in some fields in the state universities. This suggestion found favor with few. Its adversaries propounded the idea that if genuine Catholic scholarship is to be found at all, where else would it retain its complete philosophic tradition and attain scientific maturity, except within the precincts of its native culture.

Does anyone doubt the need of scientific investigation in the field of education? There are our unchanging criteria of educational philosophy, to be sure, but must we stop there? Unsolved problems are legion. We do not have to search for them. They stalk us at every turn from preschool to university. Educational problems that require an objective approach are crying for solution. While it is true that there is need of more long-range research, some projects involve only a short period of time for execution and are not costly. Again, it is unnecessary to descend to the doldrums of extreme delimitation of subject matter so evident in the lists of

studies published by some universities. A common-sense view of the matter coupled with concerted and integrated efforts, and a notable contribution of worthwhile research in education carried on by Catholics and our own research departments will be forthcoming.

RESEARCH OUTPUT

Quantitatively, what is the picture in sheer research output? A comparison of the *Bibliographies of Research in Education* covering the years from 1935 to 1940 published by the U. S. Office of Education indicates that the following Catholic institutions are research conscious as far as education is concerned: Boston College, Catholic University of America, Creighton University, Fordham University, Loyola University (Chicago), Marquette University, Niagara University, Notre Dame University, St. John's University, St. Louis University, and the University of Detroit. A lone piece of educational writing here and there with a few sporadic studies from other colleges complete the picture. A total of 630 investigations was reported by the aforementioned. This covered the period from September, 1935, until August, 1940. Since there were more than eighteen thousand studies in education made during this time, the contribution from Catholic sources was approximately three and one-half per cent. Granted that this does not indicate the quality of the productions compared, the mere incident of numerical weight would tend to favor the probability of a larger number of effective studies in the majority grouping. At least, it could scarcely be denied that the preponderance of educational probing would exert an influence in some added proportion on account of its numerical strength.

Unfortunately, the year 1940 marked the discontinuance of the publication of the *Bibliography of Research Studies in Education* by the Office of Education in Washington, D. C. At present there is no assurance when reissuing will be resumed although representations have

been made by the American Educational Research Association and other societies for publication. Obviously, the war years were not productive in educational research. Education and other social sciences suffered seriously from lack of teacher personnel in the universities. Perhaps it is somewhat premature in collating material for the present era. Studies of any kind require time for completion. Many graduate schools are only now bringing their staffs up to full faculty.

This latter trend is an encouraging sign. There is also a growing consciousness in many quarters of the urgency of research including its moral and financial support. National conventions of late have been featuring the need of aiding social science research by government subsidies. The issue in Congress over the pure sciences versus the social sciences is yet to be resolved. Indeed, the question is really much more simple than that of billions of dollars to be allotted for purposes of scientific research. The social scientists are hoping for a tiny share—just a place in the sun. Catholic colleges and universities can hope for far less than this and will probably receive it. But this is no reason for discouragement and lack of striving for furtherance of Catholic research efforts in education and the social sciences generally.

From the financial standpoint, the following statement by the president of A.E.R.A. seems particularly appropriate and applicable to any group advocating research: "Educational research will never receive support until other people (non-research folk) think that it should."¹ Does not this also apply to our own cause? Major research projects will always entail expense. Catholics are at a material disadvantage in the necessity of contributing to the support of both the public and parochial school systems. Thus, the chances for adequate aid seem more remote. While recognizing the need of financial assistance for research in education, it would be inadvisable to "sit tight" and outline no policy until pecuniary help was at hand. Much can be done in increasing the extent of short-term projects which impose a minimum of outlay.

PROMOTION OF RESEARCH

It is definitely known that research ability in general is not a common quality. It is an accepted fact that most people are consumers rather than producers of research.

¹President's winter report to the members, Feb. 16, 1948.

This is nonetheless true in the field of education. Are such talents more rare among Catholic college students than among others? A positive answer to this would be statistically indefensible. Then, an approach that will promote production of research studies in education is the first step in a progressive program.

The place to begin to stimulate research thinking is in the undergraduate courses in education. It has been claimed that there pupils have not reached their level in the culmination of efficiency with the tools of research, in particular, statistical concepts and devices, but it can hardly be said that the better lower and upper class students are incapable of ideas, and very often, good ones.

The late Sir Frederick Banting, the discoverer of insulin, frequently remarked that it was possible for anyone to have an idea. Often it turned out to be a fruitful idea. Sometimes an unlettered individual produced it.

By the time students have been initiated in the first courses in education, they should possess some acquaintance with the application of the scientific method to the solution of some problems of a social science nature. One of the assignments of an introductory course in education might well be a research project type in order to elicit a budding of research aptitudes and awaken in the talented a desire for scientific inquiry. A number of students are lost to the field of education by a too-late motivation. The pure and applied natural science classes and other avenues of endeavor are more inviting to them for reasons other than native and acquired interest patterns. This does account, to a small extent at least, for the dearth of original effort in the field. It is to be hoped, however, that it will not require a depression to stimulate interest with an accompanying trend towards teacher training with the hope of screening the added numbers to supply research talent.

How garner our efforts for greatest value to all? Education facilities can begin early to encourage the research outlook. There can be greater coordination among the various universities for the compilation and dissemination of recent research studies. Close contact with research journals and a codification of original writings with educational bias would be in order. The time may be opportune for the extension and expansion of the National Catholic Welfare Conference research section and the research department of the National Catholic Educational Association for the purpose of working in closer cooperation with the schools and faculties of education throughout the country. In fine, a plea to altruistic non-research folk for financial assistance to foster educational probing in Catholic colleges and universities.

CHARITY EMBRACES ALL

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AN article entitled "Teachers Speak Out on Teacher Morale," written by Mr. John U. Michaelis¹ for a leading educational journal, gave some very specific factors for a "functional code of ethics" which might serve an in-service education program. These factors contributing towards the development of high teacher-morale were quite inspiring both from an administrative angle as well as from the serious reflection on the part of the teaching personnel.

RELIGIOUS TEACHERS HAVE THE ADVANTAGE

Reflecting how earnestly Mr. Michaelis puts forth his plea for whole-hearted coöperation, the thought came to me how privileged the Catholic teachers are in many ways. Aside from religious teachers, however, there is one who seems to recognize the need for developing teacher-morale, for he says:

Coöperate and show a desire to see the other fellow's point of view.

Refrain from criticism of one teacher to another and before children.

Take part in shouldering assigned duties.

Show a spirit of one for all and all for one; no cliques.

Show loyalty to another, genuine friendliness, and willingness to lend a helping hand.

Help make pleasant associations and congeniality; show a genuine give-and-take attitude.

Give support in carrying out worth-while and new ideas.

Approach each other with a sense of humor and a recognition for all.

Express sincere congratulations over small successes in the life of other teachers.

Agree on those factors which are considered ethical and unethical.

Here one has a broad outline for a return to good old-fashioned Christian charity. Christ, the Teacher of teachers, knew the need for a group of any apostles, that is, of those sent in His name to relieve suffering humanity from the dangers of ignorance and greed. Any teacher, be he lay or religious, belongs to this category, for in our Lord's own words: "love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (John 13, 34-35).

If the religious teacher consecrated to higher ideals in imitation of Christ by a humble life, shares greater blessings from the virtue of charity, the foundation of community life, then he also has the corresponding duty to promote charity in every phase. With every privilege or right there is the corresponding duty. That duty is more incumbent upon religious than upon lay teachers. Is it found wanting in the monastery or convent—human institutions? Human nature, a depraved one, at times must be brought up to higher levels. Ideals for fostering a Christlike spirit have always been the themes for retreat sermons and special conferences.

IDEALISM IN THE OBJECTIVES OF CATHOLIC EDUCATION

One of the aims of Catholic education next to the "good and perfect Christian" is the ability to get along with others, and this embraces whole-hearted charity. Why are some fellow-religious slow to recognize the success of their sisters or brothers in Christ? Congratulations on or recognition of worth-while projects come more frequently from outsiders than from one's own.

Unless religious are fundamentally imbued with the *real* spirit of supernatural charity it would be futile to expect anything to come near to moral support for one another. How foolish to criticize another teacher, either directly or indirectly, before the pupils! They are not too young to recognize this weakness in a structure that is supposed to be the very foundation of their training.

¹*Journal of National Education Association*, Dec., 1946, p. 592.

Team-work makes for efficiency because of combined forces; and the yardstick for measuring one's ability to "take part in shouldering assigned duties" is exemplified by the good will one puts into the job. This "willingness to lend a helping hand" ought to be genuine in every sense of the word, for loyalty to one another bespeaks the good fellowship which should spring from mutual contacts in a work that needs coöperation.

If loyalties are divided, then the road to discord is easily paved and dissensions arise. Nothing worth-while is ever accomplished by cliques in a school system. There are too many phases in the administration that need a "spirit of one for all and all for one." The religious teacher imbued with a personal love for God works for a supernatural end; and despite the fact that this motive appears to be lacking at times, the truth remains that the desire to please Christ is basically there because of the religious' renunciation of the things of this world.

FAMILIARITY OUGHT NOT BREED NEGLECT

Because our fellow-workers are, as is commonly said, "one of our own" courtesy is not to be neglected. How often too much is taken for granted, for the sensitivity that comes with the accomplishment of a keen intellect is sometimes mistaken for "touchiness." Aside from the neuroses of the immature there still remains, however, the consideration for another's idea. Why not "give support in carrying out worth-while and new ideas" of your colleagues?

Call it what you may, morale or the Christian spirit of give-and-take, the truth is that the principle of co-operation is the soul of any organization and particularly of a teaching corps. The responsibility of lifting the morale rests with those who are chosen to lead. Too much cannot be said about the importance of leadership in those who would be the administrators. To begin with, too many are elected for this position who are positively unprepared for the job. The necessary qualifications are sometimes not even known to the higher superiors who appoint them. It is true that a certain number of courses are prescribed by state regulations to obtain the necessary license for principalship, yet certain factors in administrators are more important than those incumbent from legal procedure.

A goodly number of administrators in the Catholic system have received their training in state and non-sectarian institutions where a philosophy in education is quite at variance with that of the Catholic institutions of higher learning. It has been known that principals, particularly among the younger groups, have inflicted their ideas of progressive education upon their respective schools and faculty with so much vehemence that the morale or discipline characteristic of the traditional

schools has been lost. This is because too many religious are attending state normal schools, colleges, and universities. The G.I. Bill of Rights has been responsible for the heavy enrollment of all schools of learning; nevertheless the Catholic colleges and universities will gladly accommodate the religious. Directors of studies, for religious ought to be wary about registrations in non-Catholic institutions, particularly if the courses pursued deal with philosophy or related subjects. Sister Stella Maris, R.S.M., in her article published in *The Catholic School Journal* states an alarming indictment, for she says:

Personal contact with teachers who lacked a Catholic philosophical background and who have been exposed to philosophical courses in state normal schools, colleges, and universities makes Doctor O'Connell's statements ring too true. Pragmatic methods are employed; a thing is good if it works; more freedom must be allowed to children; courses which prepare for living are all important, *ad infinitum*. Catholic philosophy is interested in life, too, and all that it embraces. Each experience that the Catholic school curriculum provides is a means toward the ultimate goal, God. If it is not, it does not belong there.³

TRADITIONAL AND YET DEMOCRATIC IN PRINCIPLE

Despite scholastic principles there can still be room for democratic procedures. We quote again Mr. Michaelis who continues with other recommendations that are administrative in nature. He says:

Give teachers credit for having ideas usable in the administration of the school.

Make an attempt (teachers and principal) to understand the underlying reason for lack of morale.

Help each teacher realize that he himself is the most important factor in his own morale.

Keep good suggestions from being downed by such expressions as "It has never been done that way." Use a merit basis for all suggestions.

Prevent established teachers from taking advantage of new ones who need a chance to do something on their own.

Give sympathetic guidance and counseling to help with personal problems and personal growth.

Help them to see where they are failing, maybe by calling attention to a point where another is gaining success by a different method.

Point out chances for advancement.

Distribute the extra jobs evenly and see that assigned jobs are done.

Give teachers recognition in some of the community projects they are a part of: Red Cross, bond drives, and the like.

³Sister Stella Maris, R.S.M. "We Need Philosophy in Education," *The Catholic School Journal*, Vol. 47, No. 4.

Shift them to some other grade level or new teaching situation.

Arrange a visit to another school system or school.

Advise some of them to change their profession; a few may not be fitted for educational work.

What a contented group of teachers there would be if these preceding suggestions were given earnest study on the part of principals! Of course, faculty members would hail them with alacrity; it is a cooperative undertaking, however, which reveals that after all morale is an outgrowth of many little things of mutual undertaking. The human touch of group relationships wants to be elevated to a supernatural plane. "Ask and you shall receive" and "all things shall be added unto thee"—words from the Divine Teacher ought to be a daily petition for wholesome charity. To get results, let the administrator take pains to organize an in-service education program for his monthly, if not weekly conferences. But do conferences ever take place?

It is true, on the whole, conferences are not popular and who is to blame for that? One can scarcely call a teachers' meeting assembled to jot down the scheduled plans for the ensuing week a conference. A conference means a pooling together of ideas. A cooperative approach on problems and policies with a functional code of Christian ethics and associated with a clear explanation of each individual teacher's responsibility would make an excellent start toward raising the morale of the teaching profession.

"THE SALT OF THE EARTH"; POPULARITY VS. JUSTICE

The plastic years of susceptible youth are either enhanced for beautiful living, or adolescence may be led to the road of a *faux pas* that may prove disappointing later on. Religious, consecrated to the lifting of youth to higher planes, must first be well taken up with the affair themselves. In the words of Mr. Michaelis: "Help each teacher realize that he himself is the most important factor in his own morale." Yes, they are the salt of the earth. Superiors should take the lead toward promoting contented personnel. The inner life of self-denial belongs to their office, too. A good principal supports his faculty with every possible backing and does not think that he alone is right in all matters pertaining to administration.

One of the most discouraging attitudes on the part of principals is their preference for pupil good will to the exclusion of the good will of their own faculty members. This attitude is the result of an authority that is supported by a dominating power of higher superiors who invest the school administrator with the assurance of a tenure that is rarely revoked. The pupils are quick

to discern this attitude of pupil-centric popularity and will take advantage of it. There is the case of a sophomore, for instance, who was encouraged to discontinue the study of geometry because of a neurotic condition exemplified by a distaste for any subject that required earnest study. In other words she was literally afraid of work; however, she was told by the principal to continue in order to get the credit which was partly earned with a minimum grade. Do pupils pursue studies just to amass a certain number of credits? The girl continued in the geometry class. Her presence was felt not by her enthusiastic participation in the study but by her determined antagonism for the teacher. A few others similarly inclined joined her and a clique of disgruntled voices was heard every time the teacher made an assignment. To make the matter all the worse the principal ordered that these pupils were to be given passing grades. Is it any wonder that teaching under such circumstances becomes unattractive to ambitious youth? This same desire for pupil esteem permeated this principal in all her policies, regardless of the protests of faculty members when injustices and lack of authoritarian support were evident. There is little pupil-morale when there is little teacher-morale. Adolescents are keen in observing the weaknesses of those in authority and, since they can scarcely be considered mature adults, they usually have mistaken notions about many ethical problems.

THE FOUNDATION OF CHRISTIAN ETHICS

The moral law implanted in man by the Creator calls for man's cooperation with grace, a gratuitous gift of God. The work of sanctification of human souls springs from the Divine Spirit, the Third Person of the Blessed Trinity, for "know you not that you are the temple of God and that the Spirit of God dwelleth in you?" (1 Cor. 3, 16). This divine indwelling is possible only in those who are in the state of sanctifying grace. With cooperation on the part of man all things are possible with God's help. To be in the state of grace is to possess love—it is to be inhabited by the Holy Ghost. The first fruit of the Divine Spirit is charity, for "God is charity; and he that abideth in charity abideth in God, and God in him" (1 John, 4, 16). "Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up . . . seeketh not her own; [charity] is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13, 4-7).

The closer the religious teacher keeps himself in union with the Author of love the more tactful he will become in his office as teacher. Prudence is tact, and how im-

portant it is in dealing with souls! When to speak and when to be silent, when to approve and when to disapprove, how to use suffering of every kind for the apostolate, exemplified by love, patience, and zeal are the ministrings of grace in operation. This exposition is to bring to the fore the advantages religious enjoy because of their consecration to the higher life. The lay teachers, as Mr. Michaelis pointed out, look for help in their daily problems, but do religious teachers glory in the fact expressed so reassuringly by Saint Paul, "and his grace in me hath not been void"? (1 Cor. 15, 10).

We Can Supernaturalize Scouting

(Continued from page 212)

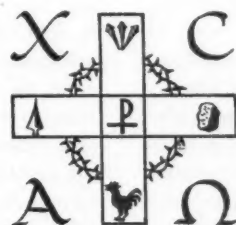
and the more completely you place the thought of God and the lessons of the Faith above all other thoughts and above all other lessons.

General Baden-Powell proudly reported his audience of 1933 with the Holy Father:

I feel confident that his expressed approval of the scout movement will commend it to the authorities of the Roman Catholic Church in all parts of the world, and that our Catholic leaders, who in some centers have felt diffident about associating themselves with the non-Catholic sections, will now feel that in coöperating with them they are in fact carrying out the direction of His Holiness, and are uniting "to withstand the forces of disruption so dangerous today" (*The Holy Father Speaks to Boy Scouts*, pamphlet of the Catholic Committee on Scouting).

Morale among religious teachers ought not be a difficult achievement; however, there are evidences that it is at times lacking and this is due to the neglect of true charity—the genuine abiding presence of the Holy Ghost. Teachers led on by worthy and God-fearing superiors want to imitate the trainees of the Cenacle, for they "were persevering with *one mind* in prayer" (Acts 1, 14). Then with all sincerity it can be said "the Spirit himself giveth testimony to our spirit that we are the sons of God" (Rom. 8, 16), and by this shall all men know that we are His disciples.

A final word of caution is necessary. Nowhere does scouting supplant the home, the Church, and the school; its function is to supplement. The foundation work of these three agencies is prerequisite to the finest product of scouting. No agency can substitute for the home. If the Church and the school neglect their work, the heart and the mind of the boy are stunted. Given their co-operation, scouting can produce its finest work, "a real, upstanding, self-respecting lad, who respects his elders, is considerate of his companions, has a profound sense of reverence for law and order, and is conscious of his duty towards the Supreme Being, whose wisdom, power, and providence he recognizes in the universe which is gradually revealing itself to his expanding mind." These are the very qualities essential to high citizenship under a democratic form of government, where the citizen, enjoying greater freedom, has a greater obligation to govern himself.



A CENTURY OF Christian Education

By BROTHER CHARLES LAWRENCE, F.S.C.

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A CENTENARY celebration brings with it many blessings. Not least of these is the soul-searching and reevaluation of purposes and ends which the celebration occasions. When a religious order such as the Institute of the Brothers of the Christian Schools finds itself confronted with a centenary celebration, the members of that order are obliged to sit up and face the question: Just what are we celebrating?

Let us see.

FOUNDATION OF SCHOOLS PREDOMINANT

For the Christian Brothers, in their one hundred years in America, the foundation of schools plays a predominant rôle. And yet, the number, spaciousness and prosperity of these schools can hardly give cause for celebration; for the words of Christ are only too clear: "Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down" (Mark 13, 2).

In their hundred years of toil among American youth, the Brothers have achieved a name as Catholic educators and Christian gentlemen. And yet, the good name in which they are held, the reputation which they may enjoy for personal sanctity, scholarship, and teaching ability is no cause for celebration. Too many are conscious of the truth of the words of the poet: "Fame is the scentless sunflower, with gaudy crown of gold."

Again, over the years, the number of Christian Brothers in the United States has swelled from two in 1848 to 1,600 in 1948. Ought not this to be cause for rejoicing? And once again, no; for everyone knows that the faith and zeal of one Xavier works as yeast

among thousands, and that "a few honest men are better than numbers."

If then, neither the prosperity of their schools, the fame of their members, nor the increase of numbers in their Institute furnish sufficient cause for rejoicing, wherein shall a cause be found? In the first chapter of the Rules for the Brothers, written by St. John Baptist de la Salle, their founder, these words occur: "The end of this Institute is to give a Christian education to children." Here is the answer. That for one hundred years the Brothers have given to American youth a Christian education is cause for great rejoicing, for in that have they shown the achievement of the divinely inspired end for which they were instituted. In that can they claim to be true sons of the Church working within the greater plan of the Church for the spread of Christ's kingdom on earth.

DAILY CATECHISM LESSON

That children receive a Christian education, it is not sufficient that religious be their teachers. There must exist an organized plan for presenting the truths of religion and for instilling in the mind and heart a love and attachment to these truths. Among the Brothers, the keystone of such a plan is the daily catechism lesson, lasting from thirty to forty-five minutes. In every Christian Brother school throughout the United States the truths of religion are taught every day according to an organized plan. The Brothers feel that this religion lesson exercises the greatest Christianizing influence on their students. Nor is it the Brothers alone who hold this opinion on the effectiveness of the daily catechism lesson. From their earliest days in America, the

Brothers have been praised by the hierarchy and the laity for their daily instruction in Christian living. Archbishop Eccleston, commenting on the work of the Brothers in his diocese after they had been teaching for two months, said:

Already a great good has been accomplished. The children in their classes have become submissive and respectful. We can distinguish them by their good conduct from the children who have not been favored by the good Brothers. Their progress in their studies is quite rapid and what is more important still, they learn their catechism, their religious duties, and the means of becoming virtuous. The parents can see these happy changes in their children and bless Providence for them and also the good Brothers whom Providence makes use of to accomplish this good.

A layman in New York, commenting in the *New York Freeman's Journal* in 1849, speaks of the Brothers' work in St. Vincent's School:

It is but four months since the Brothers have had charge of St. Vincent's School and they have already done much good. The progress of the scholars in all branches of primary instruction has been very observable, and the clergy of St. Vincent's cannot but rejoice at witnessing their good conduct and their piety. The Brothers are not only experienced teachers, but, moreover, excellent catechists, able to inform the children in the mysteries of faith and to prepare them for the reception of the sacraments.

And in St. Louis, a Protestant, hearing the news of the death of the Brother Visitor of the St. Louis District, who had been his teacher, writes:

I confess that if I have preserved any integrity of morals, it is due to Brother Emery . . . Without interfering with our beliefs, he convinced us by his catechisms, that his moral code was the best, not only for Catholics, but also for us.

From the founding of their Institute, the Christian Brothers have cherished the teaching of catechism, and it was and remains today their greatest joy and their most humble boast that the saintly Pontiff, Pius X, conferred upon them the glorious title, "Apostles of the Catechism."

THE "REFLECTION"

Second to the religion lesson in the Brothers' strategy for Christianizing the youth of America is an exhortation known familiarly among them and their pupils as the "reflection." This consists in a story or an analogy to which a moral is attached. It is usually presented by

the Brother to the boys in the morning at prayer time, with the hope that it will leaven the thoughts, words, and actions of the boys throughout the day. In the afternoon, it is recalled again briefly as a reminder for the rest of the day. Whereas the catechism lesson is usually concerned with the truths of religion, the reflection speaks of virtue, both natural and supernatural. Only one aspect of a virtue is presented at a time and the aim of the Brother is to present it in such a startling and gripping manner as to impress itself indelibly on the boy's mind and heart. Hence, the success of the reflection depends on the interest of its story, the vividness of its analogy, or the appropriateness of a visual aid. It is not uncommon for Brothers' boys, when returning to speak with their old teachers, to remark that although they cannot remember a specific catechism lesson, they will never forget certain reflections.

RELIGIOUS PHILOSOPHY, DEVOTION TO MARY

In addition to direct acts of religion teaching, such as the catechism lesson and the reflection, the Christian Brothers seek to impart to their pupils a simple religious philosophy. This philosophy reduces itself to a continual recognition by the boy of the presence of God. This is the philosophy of a Francis of Assisi who saw God everywhere and in all things, of a John Baptist de la Salle who enjoined on his Brothers that when they entered a room they should go down on their knees and adore God present, of all the saints who were only too conscious that God was ever near and in them. Among the youth of the United States, whether they be in the lower classes of grammar school or the upper classes of college, the Brothers teach this simple yet profound philosophy of the presence of God. Day after day in every class of a school, a boy is instructed to rise at every half hour of the day and remind those present that God is here. A short period of meditation follows and the regular lesson continues. It is impossible for a boy to be present in these classes without imbibing some of that philosophy. It helps to explain how a group of boys would spontaneously halt a college dance and solemnly announce to an awed audience: "Let us remember that we are in the holy presence of God."

No boy would have a complete Christian education unless he were taught to love Mary, the Mother of God. The fourth Christianizing tactic which the Brother employs is devotion to Mary. Only too well is the Brother conscious of the roughness and cruelty of the boyish mind and of the need for the feminine to polish and refine this roughness. All too well does he realize the shame, confusion, and pain of the problem of purity which every boy must face. It is as a remedy for this that the Brother invokes the most pure and most

feminine touch of the hand and heart of Mary. Tucked away in every classroom is a small statue and shrine of the Blessed Virgin—a reminder of the love and interest which the Mother of God holds for each boy. The carrying of the beads, as the badge of a son of Mary, and the saying of the rosary in class, is obligatory in all Christian Brothers' schools. Finally the recital of three Hail Marys before retiring is a practice that is suggested and frequently emphasized.

Catechism lesson, reflection, the philosophy of the presence of God, and devotion to Mary are the four means which the Christian Brothers have used for one hundred years in giving a Christian education to American youth. Hundreds of thousands of boys have been presented with these four means and each one given the opportunity of becoming a Catholic gentleman and a strong son of the Church. Among the laity no one deserves more to be singled out as having seized hold of these means than the late former Governor Alfred

E. Smith. That he was recognized by all as a true Catholic gentleman is evidenced by the editorial that appeared in the *New York Times* at the time of his death. It reads in part:

Governor Smith was a born leader. His gifts of personality, his wit, humor, high spirits and instinct for friendship counted for much, but his mental and moral qualities were the chief factors of his success. He was sincere, truthful, honest and generous. He never made a promise that he did not keep. His faculty of exposition was such that he could make an intricate question plain to the public . . . He learned to think and speak clearly. There are no better educators than the Christian Brothers.

In this year, 1948, the American centenary of the Christian Brothers holds meaning in so far as it celebrates their one hundred years of service in giving to American youth a Christian education.



READING TABLES FOR

Our Lady's Feast Days

By SISTER MARY REDEMPTA, O.S.F.

Mount Saint Francis, Davis Avenue, Dubuque, Iowa

"IN ME is all grace of the way and of the truth, in me is all hope of life and of virtue" (Ecclus. 24, 25).

Our age is an age of God's providential manifestations of Mary; witness her apparitions at La Salette and Fatima and, more recently, in Germany. Her appeals in these apparitions have resulted in an upsurge of devotion to the Mother of God expressing itself particularly in the introduction of a new feast in her honor or into the liturgical cycle—the feast of the Immaculate Heart of Mary—in the daily recitation of the rosary, the promotion of the scapular devotion and, on the part of countless numbers of her children, a rebirth in the spiritual life.

Catholic teachers and educators have a challenge to make the Mother of God a more potent factor in the lives of the youth of today. How are they to meet this challenge? One means suggests itself: promoting greater knowledge of God's Mother. Holy Mother the Church is a teacher par excellence; and she, in the liturgical cycle, teaches Mary with her sublime prerogatives and her imitable virtues in a succession of Marian feasts. We can best teach or give a knowledge of Mary through her feasts.

KNOWLEDGE OF MARY THROUGH HER FEASTS

That is a project we have been following here at Mount Saint Francis for several years. We have gathered from many sources readings, both prose and poetry, on the feasts of Our Lady, as they occur in the calendar of the year, beginning with the feast of Our Lady of Prompt Succor on January 15 and ending with the feast of the Expectation of Our Lady on December 18, and have made them accessible to our Sisters.

The procedure we use here in making the feast days

of Our Lady days of a nearer approach to her who is "our life, our sweetness and our hope," is the preparation of reading tables a day or two before the respective feast. The reading tables are arranged in the library. If the title of the feast lends itself to the arrangement of the tables in the form of a prominent initial letter of the feast, the tables are arranged in the form of the initial letter; e.g., for the feast of the Immaculate Conception the tables are arranged in the form of the printed capital I; for the feast of Our Lady of Lourdes, the tables are arranged in the form of the printed capital L, and so on.

The tables are also made decorative to honor God's Mother on her feasts and to gain interest in the project by the attractiveness of the setting. Thus, on the feast of the Immaculate Conception in 1947, we placed in the center of the head table a statue of the Immaculate Conception. On the table, at the base of the statue, we placed in semi-circular form the word, *Immaculata*, cut out of white paper. On either side of the statue was a potted fern. Falling down from the ends of the table in front were two maidenhair ferns, while a vase of cream-colored roses rested before the statue of Blessed Mother.

On the remaining two tables were the typed lists of the reading references for the feast with the readings; the references for the prose readings with the readings on one table, and the references for the poetry with the poems on the other. The reading material we placed attractively on the tables. The splendid pamphlet, *Doubling for the Mother of God*, and the pamphlet, De Montford's *Devotion to Mary* found a place with the prose readings. The *Raccolta* with the typed reference to the prayers for the feast also found a place on the table. For the greater feasts of Our Lady we place the *Raccolta* out that we may become acquainted with the official prayers of the Church for the feasts and with the indulgences.

The solemnity of the feasts of the Immaculate Conception and a wealth of reading material prompted us to run these tables through the octave. Reading tables for the feasts of the Holy House of Loreto and Our Lady of Guadalupe were run simultaneously on December 10 and 12 respectively.

COMMENT ON READING TABLES

Our novitiate is located here at the mother house, Mount St. Francis, and the novices and postulants use these reading tables for their spiritual reading. In order to arrive at a correct estimate of the results achieved by our project, we requested the novices to comment in writing on the reading tables for Our Lady's feast days. Their comments are spontaneous and revealing:

Our reading tables for Our Lady's feast days remind me of a well-prepared meal which everyone enjoys very much. When preparing for a feast of Our Lady we hunger for some wholesome reading material, we go to the reading table, open a book (if it is not already opened), read and digest the material.

I have found the readings on Our Blessed Mother most interesting. Many a tasty line has furnished me with food for meditation. Many notes and poems have been put in my file for future use.

Our Mother Mary lives anew for me in such a way that I love and appreciate her more as my Mother every time one of her feast days rolls around. The reading on display has taught me to go to Mary with a more confident and childlike heart to tell her about my ups and downs.

I think the reading tables on Our Lady's feast days will be very helpful to me as a teacher, to draw the children closer to Mary, our Mother, by arranging a table in somewhat the same manner for her feasts.

Since the Blessed Virgin is the Mother of God and our Mother, we should be fully aware of the spirit of her feasts. Material to be found for these feasts is scattered; to find it requires both time and talent, and being offered the excellent opportunity of finding the appropriate readings on a beautifully arranged table is almost providential. Poems and articles which obviously would never have been found by us are read, noted down, and filed for future use on bulletin boards.

It did not occur to me before that there were so many beautiful feasts of Mary, Our Mother. I have been enlightened about the apparitions of Our Lady and about ways in which she herself brings us closer to Jesus. Reading and thinking things over, have led me to strive for a greater devotion to Mary.

In addition to providing valuable spiritual reading, the material placed at our disposal on Our

Lady's reading tables is also extremely informative. Before December 12 I was ignorant of the details concerning Our Lady's apparition at Guadalupe and would undoubtedly still be so, if the references had not been so conveniently placed on the library table.

During recreation I happened to be getting fresh air with a novice who shares my appreciation of poetry. Practically our whole conversation was an exchange of the beautiful thoughts we had found in our poetry readings on the tables for Our Lady's feasts.

The attractive arrangement of the tables and the reading material is to me an invitation to sit down and read a while. It is a real pleasure to go into the library, sit down and pick up a book that I know will be interesting, worth my while, and come in handy later on.

RESULTS OF THE PROJECT

From the responses that I have quoted and from others, I give the following summary of the results achieved by the reading tables for Our Lady's feast days:

- Increased knowledge of Our Lady through her feasts.
- Increased love and devotion to Our Lady with the resultant striving to imitate her.
- Deeper background of the Faith.
- Formation of the habit of going to Our Lady with problems.
- Promotion of the habit of spiritual reading.
- Fostering of the habit of ejaculatory prayer.
- Forming of Christ in them by Our Lady.
- Winning of clients to De Montfort's *True Devotion to Mary*.
- Teaching of the value of the hidden life.
- Knowledge of the official prayers of the Church for the feast with the indulgences.
- Attaining to the spirit of the feast.
- Acquisition of a knowledge of many, to them, hitherto unknown feasts of Our Lady.
- Increase in the demand for Marian literature.
- Acquaintance with the apparitions of Our Lady.
- Training to think in cycles.
- Use of a personal file.

The Holy Father in his encyclical on the liturgy, *Mediator Dei* says, "That genuine piety which is the principal act of the virtue of religion requires meditation on the supernatural realities and spiritual exercise, to be nourished, stimulated and made vigorous and to move us to a more perfect life. For the Christian religion demands for correct worship that the will especially be consecrated to God, and that it influence by its power the other faculties of the soul. But every act of the will

presupposes the exercise of the intelligence." These words of the Holy Father are an epitome of what the reading tables for Our Lady's feasts strive, in their sphere, to achieve.

SOURCES OF MATERIAL

The sources from which our material is gathered are bound volumes of Catholic magazines and current issues, old and late books of Marian literature and pamphlets.

In the order of frequency the *Ave Maria*, *Catholic World*, *The Sign*, *America*, *The Christian Family*, and *The Ecclesiastical Review* appear on our reading tables, furnishing many excellent articles and poems.

The prose articles, as "Hail Holy Queen," by John J. Griffin, in the *Ave Maria* for the Feast of the Immaculate Conception, December 8, 1945, expound the mysteries of the Marian festivals. The meaning of the feasts, their history, their place in the great structure of Catholic doctrine when the feast is a major one are interwoven into a Marian tapestry of exquisite workmanship and design. They are jeweled with the sayings of the Fathers and Doctors of the Church, concerning the virtues, prerogatives, and privileges of Our Lady, with the pronouncements of the Popes on the Mother of God, and with the ardent praises of her devoted sons and daughters through the centuries.

At times the writings, as the editorial of Father P. J. Carroll, C.S.C., "Candlemas Memories" for the feast of the Purification, stress the appeal that the liturgical ceremonies for the feasts of Our Lady have for the Catholic heart.

The ineffable power of Mary's mediatorship, which although finite, relative and dependent, when compared with that of her Divine Son is, nevertheless, inconceivably great, is dwelt upon in these articles and confidence in her is strengthened.

Such articles as, "The Way of Our Lady of Lourdes," "The Witness of Science to the Miracles of Lourdes" and "Nuestra Señora De Guadalupe" show the compassion of the Mother of God, for her children upon earth, and attest to the grandeur of her power.

Many and excellent are the books about Our Lady from which readings for her feasts may be gathered. A very few of the very many that we use for our readings are the following:

W. J. Walsh's *The Apparitions and Shrines of Heaven's Bright Queen*, is found on the reading tables. We have drawn from it forty selections for our readings which we feel contribute in drawing souls to know, imitate, and love more and more our dear Mother Mary.

The Glories of Mary, by Saint Alphonsus Ligouri, furnishes us with selections that are full of light and

unction. The saint, in this book, gives the historical explanation of a feast, accompanied by short meditations. These writings prompted by the warmth of a burning love for Mary cannot but enkindle sparks of love for Our Lady in the hearts of the readers and inspire them with confidence.

A fruitful source of a more intimate knowledge of Mary is *The Fairest Flower of Paradise*, by the Very Reverend Alexis M. Lepicier, O.S.M. In this book are traced the mysteries of the life of the Blessed Virgin, her excellences, her privileges, and her sorrows.

Reverend Ferreol Girardey in his book *The Mother of My Lord* promotes devotion to the Blessed Virgin Mary, the Mother of God, by giving special prominence to the divine maternity. This work is well adapted for spiritual reading on Our Lady's feasts, and is found on our reading tables for eight feasts of Mary.

Admirable is the book *The Blessed Virgin Mary* by Reverend C. J. O'Connell. Father O'Connell sings Our Lady's praises joyously, desiring that others may become devout clients. Twelve feasts of Our Lady find this book upon our reading tables.

Our Lady's Feasts, by Sister Mary Jean Dorcy, O.P., is a book that merits a place in every Catholic high-school library. Ten feasts of Our Lady are treated. Sister Mary Jean gives us a loving picture of one of Our Lady's mysteries and then suggests thoughts by which we can appreciate the mystery more fully and apply it to our own needs.

Mary, by Sister Eleanore, C.S.C., is a compendium of Mariology, Marian history, and devotion which is invaluable for our reading tables. It stresses the simplicity, humility, and ordinariness of Mary's daily life, making it easily imitable.

P. Louis Perroy's *The Humble Virgin Mary* is an admirable book which in a simple and direct style provides a knowledge of certain of Mary's feasts and is an unusual and most useful aid to devotion to Our Lady.

Mater Christi, by Mother St. Paul, supplies us with short meditations on Our Lady. The meditations are composed on the Ignatian plan and help one visualize the events the respective feast celebrates. They propose Mary for imitation.

In *Jesus and His Mother*, Rev. Winfrid Herbst, S.D.S., in the part of the book devoted to Mary, describes the principal feasts and devotions by which the Church pays homage to Mary. Father Herbst's sketches are inspirational and devout.

These books, a fraction of the many that are suitable for this project, are mentioned here because they appear more frequently on our reading tables.

In preparing reading tables for Our Lady's feasts whereby the youth in our Catholic high schools may have easy and repeated access to articles and books on Our Lady we place at their disposal a potent spiritual leaven. "In me is all grace of the way and of the truth, in me is all hope of life and of virtue."

So You're Having A RETREAT

By JAMES D. R. EBNER

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IF THE school retreat is not a success, who is to blame?

The students, of course, make easy targets for censure, because at an unsatisfactory retreat some are visibly apathetic and others are unmistakably noisy. But since such behavior is usually the effect of bad management, and since students generally want to make a good retreat, the cause of the trouble is further to seek.

It is not much more fair or profitable to berate the priest presiding over the unsatisfactory retreat. For it seems that by nature and grace certain ones are well fitted for the ministry of retreats, while others are not. All priests are trained to be competent preachers, but only the few seem to be called to the specialized work of retreats for adolescents.

In the final analysis, the indictment for a poor retreat must be laid at the door of the school. Who else is charged with making sure that only those priests are engaged who are both capable and willing to handle the student retreats? And who else is responsible for the effective organization of those retreats?

The duty of the school in this matter is clear. To develop the spiritual life of its population more fully, to recover the youngsters given over to sin, to arouse the indifferent, to enlighten the doubtful, to strengthen the virtuous, to sanctify the holy—these are the offices a school can discharge in a special manner when it conducts the annual retreat. Who would deny that conducting the retreat well is a grave responsibility?

SECRETS OF SUCCESS

In order to forestall retreat failure and to assure success, school men would do well to examine the

means easily within their control. The first article of this series on retreats touched upon three of these: (1) Engage the retreat master by *name*; (2) have the retreat early; (3) advertise it.

The paramount importance of No. 1 cannot be over-emphasized. The priest is the most vital factor the school must consider; on this score, to the ready and common consent of teachers and of the retreat masters themselves, there can be added the spontaneous testimony of the students.

In the survey on retreats, also previously discussed, this question was put to the 2,101 high-school seniors: *What do you like most about a retreat?* No check-lists were presented, so that the boys wrote down the thing uppermost in their mind. Here are sample answers:

If there is a good retreat master, I like the talks best.

The help the priest gives you in examining your conscience.

The satisfaction of getting a lot of questions cleared up.

I like a good heart-to-heart talk with a priest—it's like talking with God.

Mass each morning.

The ending, when you are cleansed of your sins and go to Holy Communion with your fellow-students.

The jolt it gives me. My religion takes on new importance.

Seeing the whole group go to Communion.

The tabulation shows that "the priest's talks" and allied topics add up to almost twice all the other responses combined.

A reverse question elicited corresponding results: *What do you like least about a retreat?* Again the priest's talks rank first, as they do also among the an-

swers to a third question: *What was the most helpful thing during retreats?* So far as the boys are concerned, the priest's talks make or break the retreat.

Obviously Catholic schools must select retreat masters with at least as much care as they choose lay teachers or athletic coaches.

LONG-RANGE PLANNING

Remote preparation for the retreat includes also advance publicity. Long before the big event the boys are informed of the date, the retreat master, and such details as will convince them that the affair is really important and newsworthy. Adolescents are not slow to perceive what their superiors do or do not set great store upon. This advance notice should display the retreat in a pleasant light, at the same time indicating the elements of personal effort, good example, and prayer. To be salutary, writes a retreat priest, the build-up should not "be boring in its insistence" but should be "brief and sharp."

If spiritual reading is on the schedule, it ought to be taken care of beforehand. Only thus can time be provided for the knowing selection of appropriate titles and their purchase in quantity. As too often happens, however, the spiritual reading program is the blot on the escutcheon. What should be a period for high-powered motivation turns out to be a boring ordeal, distasteful alike to student and teacher. It is usually a lost opportunity.

Most schools would perhaps admit, as did one, that they retain the spiritual reading periods because these "kept the boys occupied." In view of the literature available for adolescents, this is apparently the most valid justification to be offered for a custom whose chief aim should be comprehension of the reading matter itself. Particularly unsatisfied with the pamphlets set before boys are the teachers, a few of whom write in a vein similar to this:

I would omit the spiritual reading period. For boys' retreats, I think it is a waste of time, primarily because of a dearth of suitable spiritual reading books for boys.

I think the best solution . . . would be to compose pamphlets for the boys which would contain topics that would be interesting, catchy, and adapted to the boys' spiritual level.

Among schools alive to present-day needs and methods, the faculty meeting is also on the list of remote preparations. *Omnibus paribus*, nothing else is so productive of solidarity and unified action as the faculty get-together; and if any event of the school year demands close coöperation from every member, it is the annual student retreat. Some teachers, indifferent to a

"retreat for kids," in no other way than by an exchange of opinion will be aroused to support the cause.

It is imperative that the first meeting be convoked early enough so that thorough-going action can be taken on the ideas proposed. For example, a teacher moves that they "train the boys for *dialogue* participation at the four Masses of the retreat." If the event is a few weeks off, there is time to secure the Mass booklets and to drill the classes. But suppose the retreat begins on Tuesday and the meeting is held the Friday previous, then the suggestion is declared "excellent"—and is put aside for "next year."

It has to be said that the Friday meeting, however, would be better than none. It is a sad inconsistency in some Catholic schools that faculty meetings are called, for instance, to drum up enthusiasm for a money drive—whereas the student retreat comes and goes without one such special mark of recognition. The money is certainly important, and the retreat no less so.

Let us return to the suggestion about the dialogue Mass during retreat. Here, indeed, is a blue-ribbon idea. Its benefits are more far-reaching than the teacher likely realized at first:

1. What more effective scheme can be employed to keep the retreat before the boys than class-room work on the *missa recitata*?

2. What more practical religion assignment for adolescents than this functional study of the Mass?

3. What better method of stirring retreatants to group consciousness than this united public activity?

4. What more purposeful school assembly could be held than one at which the Mass dialogue is rehearsed? The occasion itself would arouse enthusiasm for the retreat without benefit of comment or exhortation. At one or more of these assemblies the Benediction hymns could also be reviewed. If the right teacher directs these practice periods, they can be as interesting as the ordinary "pep" meeting and much more satisfying.

THE RETREAT DAY

As for the daily schedule, local conditions prohibit a "model" arrangement; but this *horarium* from a school of 600 boys demonstrates the usual *open* retreat of three days:

8:45: Mass in the gymnasium.

9:15: Talk by the retreat master.

9:45: Writing of notes in the classroom.

10:00: Religion lesson by the homeroom teacher.

10:30: Rosary in the gymnasium.

10:50: Talk by the retreat master.

11:20: Spiritual reading in the classroom.

11:50: Prayers before lunch and recreation.

12:45: Talk by the priest.

1:15: Stations of the cross.
 1:40: Benediction.
 2:00: Dismissal.

Overcrowding causes some schools to work out complicated expedients; one institution, for example, accommodated its population of 1,100 by running the essential exercises in two shifts according to this arrangement:

<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
A.M. Juniors, seniors	Freshmen, sophomores	Juniors, seniors	All
P.M. Freshmen, sophomores	Juniors, seniors	Freshmen, sophomores	

WHAT THE BOYS PREFER

Boys, teachers, and retreat masters were asked their opinion on the retreat schedule. As would be expected, the boys (most immediately affected by the disposition of person, place, and time) were the most articulate group. Below are representative replies to their first question: *What do you like most about the way the retreat is organized at your school?*

The way of starting out the day with Mass and Communion and ending with Benediction.

The schedule of Masses, sermons, and the final Benediction held out on the campus.

The expert planning and promptness with which everything is executed, not a moment wasted.

It is made so that shifting classes hardly disturb those at prayer.

Plenty of talks about purity.

Having the priest give a sermon on a good confession just before we go to confession.

The stage setting gives the religious feeling even before the priest starts his instructions.

It starts early in the year just after summer vacation.

The way high-school kids are treated like equals and not as children.

I can't truthfully say I like its organization at all. It seems half-hearted and only a formality.

We can note with satisfaction that the features appealing most to the boys not only bear on the essentials of the retreat but are easily duplicated at any school, whereas the features the boys like least are predominantly local and are therefore spread out in a long list of low-frequency items. We see this tendency in the sample responses to the next question: *What do you like least about the organization of the retreat in your school?*

A rush-rush schedule.

All the boys at the same time. I think the seniors should be separated from the rest of the school.

Should be able to receive Communion every day.

There is not enough time to go to confession for all the boys.

Walking to and from class about ten times a day.

You don't know when you'll go to confession until you're there.

Spiritual reading is one thing which has the same books each year and seems slightly boring.

We don't get lunch until 2:00 o'clock.

The feeling is not carried through into the classes.

Patently, we cannot take each boy's statement as an accurate picture of affairs; but to discover the truth one would have to make a separate study of the criticism from each school along with the program followed and the local background. The overall totals are set down here chiefly as a catalog of annoyances.

It is useful to search out whatever irritates and distracts, for with this condition altered so far as is convenient, the boys can make a more tranquil retreat. Sometimes a disturbance easily remedied and apparently trifling can prevent a large group from doing the retreat work well—a defective microphone adjustment, lack of ventilation, sunlight through an unshaded window.

In an effort to delve further into these external impediments to concentrated thinking and prayer, this question was put to the boys: *What was the most distracting thing during retreat?* Here are typical responses:

Sitting in hard chairs.

Some [teacher] always hollering.

To waste so much time moving.

"Wise-crackers" ridiculing remarks of the priest.

Rattling of chairs during services.

A joking priest.

Unsupervised eating periods.

Riding home not being able to think.

This question uncovered one of the few unmistakable trends to be found among all these tabulations. "Other boys" were cited as distractions 631 times. This figure indicates that teachers can not afford to relax vigilance during retreat hours—a subject to be treated further on.

THE SACRAMENTS MORE ACCESSIBLE

There are some other clear-cut trends. Already discussed were the talks of the priest, which rank high in all tables.

The next most striking trend concerns the opportunity to receive the sacraments; their availability is voted second as the most-liked aspect of a retreat, third as the most helpful thing, and first as the best feature of the retreat organization.

Surprisingly few complaints about daily Communion are registered; only five of the fifteen schools surveyed permitted distribution of Communion at each retreat Mass, and yet from the ten Communion-less schools

come only eleven comments. Among the teachers, on the other hand, are those who crusade for the "opportunity for daily Communion."

On the subject of confession, again the boys do not seem to view the situation as apprehensively as do their mentors; they rank "confession too late, too hurried, etcetera," as fifteenth in one table and sixteenth in another. A number of teachers, however, lament haphazard arrangements for auxiliary retreat confessors as a source of great disappointment.

As a case in point, one large school waited till the last minute to secure assistant priests, with the result that perhaps a sixth of the students did not receive at the final Communion—apparently because a couple of hundred boys could not make their retreat confession at school.

Similarly, at another institution the confessions went so slowly that some of the classes were never summoned—among them a "low-IQ" sophomore group, about a third of whom did not receive at the general Communion.

Their home-room teacher contended that if any class in school were to confess first, his boys should have been so favored; many of them were doing poorly in studies more because of emotional difficulties than mental. The following June some of those lads left school of their own accord or were dropped from the roster, with little likelihood that any of them ever again would make a retreat or have such a favorable opportunity to see a priest.

About specific points of retreat schedule the retreat masters said little; however, on the subject of confession one priest insists that "the faculty of the high school up to now has not used all its resources to make a retreat as great a success as possible, especially in the matter of urging the 'problem children' to see the priest outside of confession, and urging the more 'spiritual ones' to consult a priest as to acquiring a more intense spiritual life."

LEISURE FOR PRAYER

Another set of frequencies constitute a protest against note-taking and composition work during retreat. The few retreat masters and teachers who brought up the subject are not in favor of the practice either; one of the latter recommends:

Discard spiritual reading, any form of coercive note-taking, and worse, reports to the teacher on the effects produced. I think this last is a violation of the individual's conscience.

Retreat notes, believes another, are an unpromising investment; "very few teachers even bother to look over the material handed in."

As for holding class sessions during retreat, this

statement by an expert retreat master is just about the final word:

Personally, I believe there should be no study during retreat. It turns the retreat into a mixed-up affair. The boys are not prepared, the teachers are not satisfied, and in general turmoil results.

It becomes neither a successful school day nor a successful retreat. It would be better not to have a retreat at all if the whole time can't be given to retreat; because boys know classes are not running smoothly, and they blame the retreat for it all and come to the point where they hate the days of retreat.

Let the boys see that nothing interferes with the work of the retreat, and that in itself impresses on them its importance.

Some teachers suggest that the stations of the cross be eliminated, on account of the inconveniences involved. The manner in which stations are often conducted in gymnasiums may lend their argument the air of plausibility; understandably, folding chairs and long adolescent legs were never meant to get on together in small spaces. The difficulty stems possibly from the widespread notion that a fixed number of genuflections and risings are prescribed for each station; it would be too bad if such misunderstanding would eventuate in prejudice against the devotion.

This discussion of retreat schedule could be carried on indefinitely merely by reporting and commenting upon the ideas proposed by the boys, the teachers, and the retreat priest—such as turning off all water fountains on Communion mornings, and using as confessionals either rooms with doors or else sound-proofed confession boxes. It shall have to suffice to bring up but one more item, which is adequately presented in quotation from three teachers. "Control the length of retreat talks," pleads one the first; "Limit talks to 25 minutes," suggests another. To the retreat master a third would emphasize: "Don't go overtime under *any* circumstances."

Preparation for the retreat should include a feature perhaps overdone in schools run by women and neglected in those conducted by men. A retreat priest states the case clearly:

If the retreat is held in the school auditorium, I think great pains should be taken to make the stage where the altar is placed as much like a sanctuary as possible. It's surprising how such can be a sobering influence on the boys, and a help. Atmosphere does count.

It can fairly be stated that in some schools the real problem is not the misconduct of the boys but the absence of the teachers.

A retreat master may come to an institution, only to learn that he is left almost single-handed with a crowd

of seven hundred healthy boys; in this predicament, as one priest puts it, you gain "the impression that the teachers looked upon the retreat as a three-day vacation for themselves."

There is little teaching to do during a retreat, it is true, but the work of the faculty is no less exigent; each member becomes a full-time prefect, which office renders him a catalytic agent—he is present at functions really meant for others which would not go on at all so well without him as they do with him.

But the unpleasant fact is that prefecting can be one of the most boring of school duties, especially to an active, alert person; and prefecting a retreat can become the whole process of boredom drawn out to refinements of pain. With reason a conscientious teacher can exclaim: "I'd rather teach school any day than take care of kids on retreat!" Nevertheless, if the retreat is to produce all the good possible, the generous coöperation of the faculty has to be added to the efforts of the retreat master. Quite literally the retreat prefect must watch and pray lest the boys enter into temptation.

WATCH AN HOUR

How much difference prayerful vigilance can make is related by a retreat priest with thirty-three years of experience:

One year I gave a retreat with only one or two of the faculty present; . . . class presidents looked after things. Whilst the boys made a good retreat, there was something lacking.

Their custom of not being present was a hang-over from the former régime. I mentioned to the director after the retreat that it reminded me of priests who invite you in to preach a mission and then depart for a vacation, leaving all to you.

The next year I gave the retreat in the same school. The day before the retreat he assembled all and told them they must lead the way—sit with their class during sermons and be on hand for all exercises. The whole atmosphere of the retreat changed.

The reaction of the boys was most pronounced. I got to know a large number from the previous year and at least two dozen had remarks to make like: "This was a better retreat than last year. Even the teachers were interested this year and were in for everything." "It helps plenty," one said. "for if he's so interesting that these teachers are at every exercise, I must be attentive."

Sitting with their boys during the talks and kneeling with them at prayers may appear repugnant to some teachers, to whom such solicitude seems not only a mortification because of the inconvenience and ennui, but also a humiliation because of the leveling effect.

All of this is the price some may have to pay to secure the blessing of God upon their pupils.

In so far as they have expressed their opinions through the survey, the boys recognize the vital rôle which the faculty play in the retreat; shown by statements such as these:

Having [teachers] watch you.

A strict [teacher] in charge of readings.

The earnestness on the part of the [teachers] to help you make a good retreat.

Among those things boys like least about the retreat organization:

Prefects who do not remove from the audience those who are distractful.

The few who are left free to wreck another's retreat.

That we had at some time no one watching us.

In the tables we find other evidence that the boys appreciate the quiet and peace of retreat and that they resent fooling and disturbance. The desired atmosphere for recollection is maintained only by careful supervision.

If this prefect keeps a few boys from distracting the others he feels content; that may seem an insignificant boon, unless one remembers the good things accomplished by those who were reading, thinking, praying, resolving—all of these activities under the stabilizing, conserving, protecting influence of the prefect. What share he has in the workings of grace during the retreat is a matter for the recording angel to reveal. However, the answers to the following question might give some idea of the benefits which careful supervision makes possible: *What have you observed of an individual or a group on retreat which has most inspired you?*

They go in excited, and come out quiet and sincere.

One boy refused to go to a party to which he was looking forward, because he was on retreat.

A boy in a group of boys from other schools, telling them to quit swearing.

You can notice some of the ones whom you thought to be the worst sinners making the best retreats.

The football players and the coach all going to Communion.

The fact that over 95% go to Communion every morning of the retreat.

One fellow never went to church before the retreat, and after he was a weekly communicant.

The [teachers], how they take a personal interest in every boy making a retreat.

Space prevents the development of dozens of excellent ideas offered by the boys and their teachers and priests. However, the reader can find for himself many practicable points by combing through the direct quota-

(Continued on page 235)

THE CHILD VOICE

By SISTER MARY PHILOMENE, O.S.F.

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"Music is the best gift of God to man; the only art of heaven given to earth; the only art of earth we take to heaven."

IN THE Bible we find many references to music. Thus: "Jubal . . . was the father of them that play upon the harp and the organ" (Gen. 4, 21). Again: "Sing to him [the Lord] a new canticle, sing well unto him with a loud voice" (Ps. 32, 3). To sing a new song and to make a joyful noise, were then considered proper ways in which to serve the Lord. "So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances" (Exod. 15, 20). We find a beautiful picture of the children's dance here: "Their little ones go out like a flock, and their children dance and play. They take the timbrel and the harp, and rejoice at the sound of the organ" (Job 21, 11-12). In the time of David, for services of the temple at Jerusalem, four thousand musicians were engaged. Sacredness, joyfulness, strength, and purity were the requisites of their music.

MUSIC ESSENTIAL PART OF CHILD'S EDUCATION

Music is recognized as an essential part of the child's education. Consequently the teacher of music must be prepared to take her place among the educators of our children, and must keep in touch with the new advances of modern methods of teaching. In the old method, the aim was to make the child's mind conform to the course of instruction given in some textbook. In the new method, the aim is to develop the subject in conformity with the natural bent of the child's mind, and this must be done largely in the spirit of play. The teacher should create and direct these play activities.

Music is a language to interpret feeling. The difference between the spoken language and the tone language is this: by *words* we express chiefly our *thoughts*, while

by *tones* we mainly give expression to our *emotions*. It is true that in the word language our thoughts are often tinged with feeling, and this naturally expresses itself in the musical intonations of the voice. It is also true that in the tone language there is plenty of scope for thought activity, but in music *feeling* comes first and thought takes a secondary place.

In teaching little children, great stress must be placed upon the importance of sense training. Remember that the child gets all his impressions through the senses, and that the strength and vividness of these impressions will depend upon the free and full action of the senses. The training of the ear sense is most important. Let every new thing in music be introduced first through the ear.

The voice is nature's own instrument, and is perfectly under the child's control. Hence, the little child's musical ideas can be best worked out through the medium of song. Tone must be made the basis of object study as early in the life of the child as possible, because by directing the child's attention to tone, in early years, there will result a knowledge of tones, their qualities and effects; and he becomes both sensitive and discriminating in perception. With children a number of devices and experiments are possible, which will systematically draw their attention, first to tone in general, then to special tones, and finally to particular phases of tone. In all this process let it be understood that the child is a listener; train him to use his ears. Listening is a fundamental process in the study of music; the child must listen from his earliest years, that he may interpret and employ tone with meaning. By listening attentively to tone, the child becomes a tone thinker.

TONE AND VOICE

From the beginning, children must be impressed with the thought that singing is a beautiful thing, a thing valuable to the singer, and to the world, because of its

beauty. It must be shown that if beautiful singing is of use, ugly singing is equally not of use; it is a positive evil. They must constantly be reminded and made conscious of the difference between good and bad tone qualities which can express whatever is charming and those which can express only ugliness. Normal tone quality, which in most children is the same as sweet tone, can usually be obtained by an appeal first to the child's sense of the beautiful; second, by a constant stimulus of thought and feeling. In their efforts, however, to produce good tone, many children are hindered by physical and mental conditions. These are abnormal states of the throat and nose, incorrect habits of speech, undeveloped sense of pitch, and habits of loud singing.

Medical aid should be sought, especially in the case of chronic huskiness. This may be caused by improper clothing and food, intemperate screaming, shouting or singing in the open air. Skilled medical attention in childhood has often saved the voice. The teacher of singing may give valuable aid to physician and parent.

The quality of the child's voice is naturally the result of environment as well as of inheritance. A child who hears sweet singing and pleasant speech, will naturally sing sweetly and speak agreeably. Soft, sweet singing voices are the result of soft, sweet speaking voices.

Everything, therefore, that the teacher can do to improve the child's environment, will be to the teacher's own advantage, and so much clear gain. The teacher's own voice must be cultivated, so that she speaks in low, sweet, clear tones. Good habits of speech must be insisted upon at all times and in all places. If correct and beautiful speech is contributory to good tone production, it is not less a resource of expression in singing.

SINGING

In the effort to secure beautiful tone quality, loud singing must be discouraged, though to insist upon too soft a tone is also not advisable. If the voices have been strained by too loud singing, very soft tones are the only remedy; but if the voices are natural, too much insistence upon soft singing makes the voices breathy, and takes away the child's self-expression.

Children's voices are naturally high and weak, for the reason that their vocal organs are small and delicate. The teacher should be careful in selecting material to use only the best, and that suited to the child voice. Keep them on high tones mostly, using the upper register. Sweet tones should be encouraged more than soft effects. Thought and feeling expressed in singing, and the intention to express beauty through the voice, are perhaps the greatest influence for the creation and preservation of good tone. Good tone quality as well as expressiveness in singing must be unailing. All exer-

cises and all songs must be sung musically and sweetly.

The more musical the teacher, the better her ear, the more discriminating her taste, and the more agreeable her voice, the more possible will it be for her to secure good results in the schoolroom.

As a final word, have the children hear good music well rendered by great artists. The very highest results may be attained by giving the children these advantages. Every teacher is conscientiously concerned about this bundle of possibilities—the child. His musical education cannot begin too early, because nothing is more productive of happiness in life than a love of music and an appreciation of its beauties.

KINDERGARTEN MUSIC

For this reason his training begins in the kindergarten. The music of the kindergarten, under the proper direction, begins the development of this love and appreciation which should be continued throughout the school system. The requirements in the kindergarten music teacher are:

1. A general knowledge of music and of the child voice.
2. Good judgment in the selection of the music to be used.
3. An accurate ear.
4. Infinite patience in the slow process of ear training.

"A song is the musical interpretation of a worthy poem." Songs should:

1. Be brief.
2. Be within the compass of the child voice—between middle *E* and *E* one octave higher.
3. Contain only simple intervals: tonic chord and neighboring tones.
4. Be set to poetry of the best—words simple and easily understood.

Following are suggestions for teaching songs:

1. Create a happy atmosphere.
2. Sing songs to children until they become familiar. Sing the song *as a whole* at first.
3. Sing by phrases, the children repeating each phrase after the teacher.
4. After a song has been presented many times, let the first response be from the "bluebirds."
5. Have much individual singing.
6. Play accompaniments with a light, delicate touch.
7. Have much unaccompanied singing.

In voice and ear training:

1. Aim to produce high, light tone quality.

2. Keep alive the play spirit. Make drills interesting.
3. For illustrations, use the best singers in the class as examples to be imitated.
4. Develop a sense of pitch by having the children listen to and imitate intervals of much contrast, octaves, fifths, and sixths.
5. Increase imitations of single tones to phrases, until children are able to take part in musical dialogues.
6. Employ every possible device.
7. Classify voices into:
 - a. Those who sing in perfect tune without the piano—"bluebirds."
 - b. Those whose voices are movable, but unable to carry melody—"robins."
 - c. Monotones—"listening birds."
8. Keep a record of progress.

With respect to rhythm:

1. A sense of rhythm is developed through:
 - (a) Spontaneous creative activity; free interpretation of music.
 - (b) Activities suggested by the teacher: marching, running, clapping, imitations of birds and animals. Have characteristic music.
 - (c) Games. Never allow children to sing while engaged in physical activities.
2. Supplementary activities for rhythmic training are:
 - (a) Bouncing balls to music of marked rhythm.
 - (b) Rhythm sticks.
 - (c) Band-instruments of percussion type. Short selections of marked rhythm. Periods for this activity should be short.

Following are suggestions to help in developing music appreciation:

1. Listening to songs sung by the teacher, not songs for children, but songs of beauty. (These may be taken from a song book.)
2. Listening to records of instrumental music, to:

- (a) Distinguish mood of music: march, dance, lullaby, etc.
- (b) Interpret freely through bodily activities.
- (c) Draw response from pupils, letting them create the mood.
- (d) Enjoy descriptive music. Correlate with stories and pictures.
- (e) Stimulate intelligent listening. It should be an active process.

Suggested music for band and rhythm sticks:

Soldier's March, Schuman.
**Marche Militaire*, Schubert.
Soldiers' March from Faust, Gounod.
**Amaryllis*, Ghys.
**La Czarine*, Ganne.
**Country Gardens*, Grainger.
The Secret, Gauthier.
Pirouette, Finck.
Prelude, Paderewski.
Pomp and Circumstance, Elgar.

Suggested for music appreciation:

Cradle Song, Schubert.
Minuet, Mozart.
Minuet in G, Beethoven.
To a Wild Rose, MacDowell.
Melody in F, Rubinstein.
March of the Little Lead Soldiers, Pierné.
Toreador song from Carmen, Bizet.
Rock-a-Bye Baby, violin record.
The Star Spangled Banner, Francis Scott Key.

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*To be used only in part.

So You're Having a Retreat

(Continued from page 232)

tions which are presented in this article (and its predecessor). Of the suggestions treated herein, these are perhaps the principal ones:

1. Engage the retreat priest by name.
2. Have the retreat early.
3. Advertise it.
4. Attend to the spiritual reading in time.
5. Try the dialogue Mass.
6. Hold a faculty meeting on the retreat.

7. Make doubly sure that all students have time for confession.
8. Provide for daily retreat Communion.
9. Either conduct lessons or a retreat; don't mix them.
10. Make certain that the retreat sounds and looks like an important religious event.
11. By all means let teachers remain with their students during the retreat exercises. "Watch ye and pray."

SERVICE FACILITIES

(Continued)

Second in the Series from the Report of the N.C.E.A. Committee on Schoolhouse Planning and Construction

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CLASSROOM HEATING AND VENTILATION REQUIREMENTS

BEFORE estimating the location, capacity, type and mechanical controls of a boiler room or its equipment, it is important to consider the purpose that heating and ventilation must fulfill in a school building. The whole problem of heat may be considered from the viewpoint of proper ventilation. The factors that are generally considered as conducive to body comfort should be analyzed. These factors are: (1) acceptable body-odor level, (2) effective temperature level, and (3) humidity of the classroom air.

1. *Acceptable body-odor level.*—Assuming 200 cubic feet of air space per person (normal air space provided per pupil in the average classroom), tests showed that when the air supply is below 3 C.F.M. per person considerable discomfort due to body odors is perceptible. As the air supply was raised to 15 C.F.M. per person, the factor of body odors was brought under control. Further increases of air supply had little or no effect on air quality from the standpoint of the occupants. The experiments were predicated upon the latter and were not always acceptable to the observer. It has been shown that an outdoor air supply of 10 to 15 C.F.M. per person re-

sults in a mean air quality of a shade under good. The subjects of these tests were persons of a balanced socio-economic status. During the heating season this outside air is maintained to within one to one and a half degrees (dry bulb thermometer below the prevailing 70-degree room temperature. When the outside temperature is 60 degrees or above, and so long as the variation in dry bulb temperature is not greater than two degrees from the desired room temperature, you may be sure that sufficient outside air is being introduced to prevent overheating. For proper winter heating all artificial heat sources of a classroom should be controlled; *i.e.*, heat risers and connections should be insulated within the space. No unusual source of artificial heat gain should exist within a classroom.

2. *Effective temperature level.*—It can be said that the volume of outdoor air required for heat removal will depend principally upon the following factors:

1. Total amount of body heat given off by the occupants of the room.
2. Radiant heat from the sun.
3. Temperature at which the outside air is introduced into occupied space.
4. Outdoor temperature. When the outside temperature is below 60 degrees heat must be supplied.

All the above factors can be or are susceptible to mechanical control. The average sedentary child around the age of 15 years gives off about 240 B.T.U. per hour of sensible heat through the process of metabolism. When the outside temperature is 60 degrees, at least 22 C.F.M. of 60-degree air must be supplied per person. If, in addition to the body heat of metabolism, the radiant heat from the sun is added, the problem in many instances shifts to the removal of heat. This problem is encountered on southern exposure or in the afternoon heat in summer.

A satisfactory ventilation system for elementary schools requires more than a constant temperature. It is important for the comfort of the occupants that the floor line temperature be limited to a maximum difference of 2 degrees as recorded 6 inches from the floor.

According to present experiments and ideas the installed ventilation system should be capable of circulating 30 C.F.M. per student. Of this quantity only 10 to 15 C.F.M. per student need be taken from the outside until such time as more than 10 to 15 C.F.M. is needed to overcome body heat, when the full 30 C.F.M. may be needed for this purpose. Forty C.F.M. per person are decidedly noticeable when the entering air is 2 degrees or more below

the prevailing room temperature.

3. *Humidity.*—The human body does not readily adjust itself to wide variations in dry bulb temperature, but it does have the capacity to adjust itself to wet bulb temperature. The reduction of outdoor air quantity in a room produces economy and improves the moisture content in the air through the recirculation of room air to produce an acceptable condition of relative humidity. The so-called cold 70-degree room is usually the result of excessive dryness of the room air. With unit type ventilation many of the 600 grains of moisture given off by an average 15-year-old child go toward increasing the moisture content within a room.

CONCLUSION

Catholic elementary and secondary schools should consider it one of their important problems to find the correct answer to the heating and ventilation problem. Tradition has dictated the classroom ventilation for many years and in many locations. In some instances a state has stepped in to force an acceptable solution based on modern heating experiments and conclusions. Direct radiation and window ventilation with gravity exhaust, either natural or forced, under the control of the teacher or students or both, have been unsatisfactory, even under mild weather conditions. They involve too many personal elements that are uncontrollable. Air velocity, temperature, amount of air, and dissipation of air should be mechanically controlled.

There are unit ventilator systems on the market at the present time that meet the requirements as determined by experimental studies. A unit ventilator system with dual controls, in the room and on the unit itself, for temperatures above 60 degrees, will admirably suit this purpose. There is a reliable saving of 30% in fuel consumption if such a system is installed in a zone-controlled building. Much of the added

cost of installation will be covered and the consequent controlled ventilation and heat take care of the flexibility due to age, sex, exposure, and activity in the classroom. The upkeep on these units is not high. It is good to keep in mind that these unit ventilators will be able to fulfill the most rigid state requirements for schools with respect to heat and ventilation. It is worthy of note that many heating companies now use the new germicidal lamps or sterilizing lamps with these units.

DRINKING WATER SUPPLY

Drinking fountain heads or bubblers should be of a type fully approved by the sanitation department of the city or state. A bubbler that permits the waste water to fall back on the bubbler itself or into the supply is not sanitary for drinking purposes.

Drinking fountains should be well-placed, convenient, and accessible, and should be kept sanitary always. All drinking water fountains should be recessed and of the double fixture variety. An approved type, among other requirements, must have an inclined or angle jet, with a proper mouth-guard. The student should merely be required to turn on the water; the height of the stream is determined by a valve controlled by a screw or key. The maintenance department should keep all parts of a drinking fountain in working condition and tight set; school children have a propensity for turning things loose and even collecting souvenirs from school fixtures. Ordinarily, there should be one drinking fountain for each 40 students. There should be drinking fountains at convenient locations on the playground, so installed that they may be properly protected from freezing weather. Elementary school drinking fountains should be 24 inches, 28 inches, and 32 inches high, according to grades. The secondary school height varies from 32 inches to 36 inches. The best source of information about

rural water supply is the state department of health.

HAND WASHING FACILITIES

Warm running water from a lavatory (non-stopper type), soap dispensers, and sanitary individual towels (preferably paper of the proper variety) should be provided for every 40 students or in the ratio of one hand lavatory to every two water closets and every two urinals. It is well to provide toilet rooms with mirrors but not, as a rule, placed above the lavatory fixture itself. All children should be encouraged to wash their hands at least before eating and after using the toilet. No drinking fountain should be installed in the toilet room or in connection with wash basins therein. *No common drinking vessels or common towels should be permitted.*

The water supply should be safe, adequate, and palatable. Thirty gallons per day per pupil are the usual minimum for all purposes. The city or the state usually publishes surveys on the sanitary aspects of the water supply. The state university or the state sanitary department will analyze samples of water sent for checking purposes.

TOILET FACILITIES

Toilet rooms should be well lighted and ventilated with an exhaust fan. Water closets, including seats and urinals, should be clean and sanitary always. A daily scrubbing with soap or, still better, a reliable detergent, using hot water, is preferable to the use of a deodorant. Children should be encouraged to flush toilets after each use. Toilet tissue should be on hand at all times, dispensed from an efficient holder. Most children will not hesitate to mutilate or mar a toilet which is dark, damp, or odorous. As a rule, school children will not attempt much damage to a toilet which is neat, clean, and nicely painted, with reasonable conven-

iences. It is advisable for the elementary and secondary school principal or his or her representative on the faculty, to make a daily check in order to determine whether or not the janitors keep these places in good order, free of mops and buckets, and immaculately clean and fresh.

The number of toilet fixtures should be provided on the following basis, unless otherwise determined:

<i>Pupils, of Either Sex, Using Facilities</i>	<i>Water Closets</i>		<i>Urinals</i>
	<i>Boys</i>	<i>Girls</i>	
1-15	2	2	1
16-35	2	2	2
36-53	2	3	2
54-80	2	4	2
81-110	3	5	3
111-150	3	6	4
151-190	3	7	5
191-220	4	8	6
For each 30 girls added	1	..
For each 50 boys added	1	..	1

As a rule the toilets should be located at the ends of a building, to separate the sexes widely. Toilets located in the center of the building can be inconvenient because of the disagreeable odors that frequently are wafted through the building when adverse winds prevail.

Ready access to the toilets at noon or cafeteria periods is advisable, especially in secondary schools where the students are not permitted to go home for lunch. Kindergarten and primary classes should use the baby closet bowl, of 10-inch rim height. The upper grades and the high school size have a 13-inch rim height. The flush valve type should be used if the pressure is sufficient. Boys' urinals may be of the pedestal or the floor type. When placing mirrors in toilet rooms do not locate them directly above the wash basins.

In many instances a sewer trap in a toilet room becomes a nuisance and a hazard. Unless the toilet room gets a daily scrubbing and wash-down the water in the sewer trap drops too low, thus losing the water trap effect; and sewer gas is apt to back up into the room itself. In basement rooms these traps become a watering spot for bugs.

The floor of the toilet room should be of some material which readily adapts itself to cleaning and is non-porous or impervious. Concrete or wood floor should not be used in toilet rooms of either sex. Terrazzo or quarry tile lends itself nicely to this purpose. A marble block floor will also serve well.

There should be a janitor's store-room and slop sink near the toilet or, at times, in the toilet itself. Wet mops, buckets, and cleaning tools should not be stored in the toilet proper, but in the open. If outside ventilation cannot be had, some artificial means must be used to ventilate these rooms.

SHOWERS

Showers are not important in elementary schools except in connection with parish athletic centers for the upper primary grades. Most secondary schools have a physical education program and in many instances have a gymnasium where interscholastic programs or competitive sports are held. It is advisable for all students who participate even in strenuous intermural programs to take a shower after each session. There should be one shower head for each possible five participants. An open type of shower room is the common practice for boys. Girls' showers should be enclosed as individual shower booths with a sizable dressing compartment.

Shower heads for men are placed 6 feet, 6 inches from the floor; boys' shower heads are 6 feet in height. Ordinarily, girls do not have bathing caps available and as a consequence their showers should be a foot lower than those for boys, or 5 feet from the floor, in order to keep their hair from getting wet.

In secondary and primary schools where an athletic program is encouraged there should be a proper-sized drying room adjacent to the dressing room where athletic equipment can be stored and dried for the next day's use. The two rooms should be

connected by means of a Dutch-door. The open shower room or a common gang of showers may be in the same room with the dressing room for boys provided that there is a drying room; otherwise it would be good to separate the two by at least a wall to facilitate the drying of equipment. Unit type heating is probably best for shower rooms, dressing rooms and, in particular, the drying room. These units may be installed so that the fans in the unit heater can be operated manually, without heat in the summer time, for ventilation. Toilets, urinals and lavatories for boys' showers may be installed without doors. For girls, toilet facilities should not be installed in the shower room unless they are properly isolated.

In the shower rooms the walls should be of vitreous tile, if possible, and waterproof lights should be used. Nonskid floors should be used, and an athletic footbath at the entrance to the showers should be provided. If the school has an athletic field adjacent, an independent door to and from the field should be provided. Easy access to the gymnasium should be provided. It takes about 15 square feet of floor surface for each student in the dressing room, *i.e.*, for groups dressing at the same time. If the intramural program is to be properly conducted the classes will need storage space for wire baskets used to store and dry their gymnasium equipment. These baskets should be so placed that the circulation of air or heat is not restricted. This storage may lead directly to the dressing room which contains the showers for boys or girls, as the case may be.

ACOUSTICAL TREATMENT FOR AUDITORIUM AND OTHER PLACES

When thinking about an auditorium or a gymnasium-auditorium unit for a school, it would be well to take into consideration some of the general laws of acoustics. Architects and contractors should be familiar with them but it is always best to check.

Size of unit.—The cubic-foot content per seat determines the reverberation characteristics of an auditorium. If a large volume per seat is established the time of reverberation may be too long. With a small volume ratio per seat a short time of reverberation usually results. In the latter case very little acoustical treatment is necessary. The content should not exceed 150 cubic feet per seat. The ratio of content below this figure will determine to what extent primary acoustical treatment may be eliminated, such as upholstered seats, aisle carpeting, and other factors. A slight reduction of volume per seat frequently results in a more economical and satisfactory sound system.

Form of the unit.—The best distribution of sound energy results from the ratio of width to length as 5:7 and 1:2. Ratios greater than 1:2 result in a multiplicity of sound wave reflections between the side walls, especially if they are constructed of hard, unbroken surfaces. As the ratio approaches a square, dead spots begin to appear and the reflections or reverberations from the rear wall, especially if the unit is a level floor type, will be annoying. In such instances the rear wall must be broken in contour. Non-parallel walls and irregularity of surfaces favorably affect the control of sound. An excessive ceiling height combined with large cubical volume per seat frequently gives an annoyingly long time of reverberation. A low ceiling frequently gives a tubular effect to the building design and to the sound as well, causing a rapid diminution in sound intensity from front to rear. Architectural tables will establish the fact that on the basis of a 5:7 ratio for the floor plan, the height should not be greater than one-quarter of the width. For the ratio of 1:2 the ceiling height should not be greater than two-thirds of the width.

Surface shape of the unit.—If the sound waves strike an irregular surface the power and magnitude of the reflected waves will be diminished. In a classroom or corridor the re-

duction of sound is a different problem from that in an auditorium where the sound comes from a single source. Some absorption of sound is needed to dampen the reverberation in a classroom or corridor, and thus obtain a "quiet" area.

Acoustical materials.—Practically all acoustical materials are porous, some with large interconnected pores, others with pores, slots, or holes not connected behind the surface. Sound waves penetrate and are lost or dissipated, losing their energy by friction. Elastic, yielding surfaces, such as curtains, hair, felt and other soft materials, also absorb sound. The ceiling of a room is the most practical place for using these soft acoustical materials, as they are easily damaged or scuffed. Acoustical materials on the side walls are used when the ceiling treatment fails to solve the problem. The perforated or slotted type of acoustical materials is best for general school use because it is easy to maintain and paint and gives a light reflection of about 60-70% from the ceiling. If this type is carefully painted with a spray gun or by hand, very little difference in sound reduction is noted.

There are many factors to be considered before selecting acoustical materials for school use. The most important are:

1. Coefficient of noise reduction.
2. Appearance and fire resistance.
3. Cost, method of attachment, light reflection.
4. Thermal and moisture resistance.
5. Adaptability for use with lighting system.
6. Wearing ability, resistance to impact and insect damage.
7. Ease and effect of cleaning and redecorating; weight and thickness.

The sound absorption coefficient is defined as the percentage part of the sound wave energy that is absorbed at each reflection. As the exact method of mounting is given for each

test, this particular method of mounting must be employed if valid results are expected by the user. As a rule acoustical plaster is too costly to justify its use in schools. Proper methods of applying acoustical plaster are often debated, and the method of applying is not well standardized. The noise reduction coefficient (N.R.C.) for acoustical materials used in schools should be between .60 and .70, or class EE, FF, GG.

If too much soundproofing is used many desirable characteristics of good sound quality will be lost. Angular or broken contours of special design are frequently used to disperse sound. Ceiling splays and surface tilts are used for the same purpose. Sound may thus be dispersed and directed to other areas where it is absorbed or dissipated.

Classrooms.—A sane and reasonable recommendation would be to have all elementary classrooms fitted with darkening shades, electrical outlets in the front and rear of the classrooms, and at least the ceiling acoustically treated. This arrangement provides for all types of audio-visual aids. The most satisfactory type of acoustical material so far on the market is the perforated or slitted fiber tile. It is easy to maintain, and repeated paintings do not impair its acoustical properties to a great extent.

A minimum essential for secondary classrooms would be to equip certain strategic classrooms, such as that for science and the social study laboratory, with audio-visual accommodations, such as electrical outlets in the front and rear of the rooms, acoustically treated ceilings, and darkening shades. The same acoustical treatment should be given as in the elementary classrooms. In many instances a loudspeaker performs best when placed on the floor and diagonally across the room instead of on a table facing a flat wall or rear blackboard. Electrical outlets should be placed to the front and rear of all secondary classrooms, regardless of the audio-visual program.

(To be continued)



Book Reviews

Guidance Talks to Teachers. By S. A. Hamrin, Ph.D. (McKnight & McKnight, Bloomington, Ill., 1948; pages, 249, with Index; price \$3.00).

Here we have a book written for teachers by a teacher in the straightforward language of a teacher who goes to the root of the problem of guidance, who carefully avoids abstractions that clutter up too many books on this subject, and who, in a very practical way, puts the problem squarely up to every teacher who has sensed some very evident trends in secondary school education at the present time.

The day has passed when schools, in the name of education, can go on stream-lining youngsters into round pegs, later to be sent out to fill square holes in a world of men and things agearing for efficiency in an age of atomic energy. Education has ceased to be a superstition, or a tradition, or a fetish. It has become a cold-blooded fact. Today it must stand on what it actually accomplishes; not on what it professes to do, or worse, on what it used to do. If education is a race between civilization and catastrophe, catastrophe apparently has more than a safe lead today. And education will have to be geared to close the gap. Proper guidance will help. This book will prove to be a fine tool-text.

(RT. REV.) JOSEPH L. O'BRIEN

The Spirit of St. Benedict, The Principles of His Rule for Oblates and for the Modern Man. By Basil N. Aldridge, Oblate O.S.B. (St. John's Abbey Press, Collegeville, Minn., 1947; pages 57, paper; price 65 cents).

This short work is a fine exposition of the spirit of the rule of St. Benedict, in which the author sets himself the modest purpose of indicating only the gist of each of its chapters and offering a few ideas on how it may be applied to life in the world. He is an Oblate of over ten years' standing, and he designs his work for his fellow Oblates in the first place, but also for the faithful at large. The Rule of St. Benedict, he tells us, has implicit in it social principles of government and conduct, based on the law of the Gospel, which are of acutest interest in these days when civilization is about to be reformed in the fire of its present sufferings. This comment reminds us of the encomium of Bossuet in calling the Rule of St. Benedict "an epitome of Christianity, a learned and mysterious abridgement of all the doctrines of the Gospel, all the institutions of the Fathers, and all the Counsels of Perfection."

The author stresses the Christian way of life, because the Christian family of today is largely broken up by infidelity and sterility, work has become slavery to the machine, and the state of a soulless tyranny (p. v.). He calls for all Christians to steep themselves in Christianity and begs them to delve into the Holy Scriptures, the writings of the Fathers, and the hymns of the Liturgy as the chief sources of the Christian thoughts that lead to Christian living. Through the practical Catholic the beginnings of the vision of Christian living will come to his non-Catholic and tepid Catholic fellows. We need more than weekly Sunday Mass, yearly confession and Communion, and a few mechanical prayers, and he finds the complete

guide to life in the world in this spiritual classic, the Rule of St. Benedict. In Chapter IV he gives us St. Benedict's enumeration of the instruments or means of good works, seventy-two commandments and precepts plotting the path to perfection. He commends silence as a great modern need and an absolute necessity for spiritual progress. The devout Christian must keep spiritual realities not only before himself, but by his conduct, help to keep them before his fellows. The reproduction of the atmosphere of the religious community in a family is a great stimulus to Christian living; the father of the family should lead in family prayer, teach his children the prayer of the Church from their infancy upwards, habituate them to recite Vespers and Compline in Latin, and have the children take their turn in reading a passage from Scripture for the edification of the family (p. 15).

The author draws out the implications of this great document for Christian teachers. The Catholic teacher is one entrusted with the discipline and welfare of a certain number of the younger brethren, even as a dean of a monastery. We quote a striking passage: "The school-teacher—a figure much in the news these times, and one who can, and will, exercise an immense influence for good or evil over the young under his charge. It is one of the things about which Catholics should always struggle tenaciously, that the office of teacher shall not be wrested from its true character, the delegate of parental authority, and turned into another government official over whom parents cannot exercise control. But whatever the educational

system in force, the Catholic teacher still has his responsibility to exercise his office according to Catholic standards, and of tempering the imperfections of the system under which he works in accordance with charity and justice" (p. 23).

In chapter LXIV, the author points out the implication contained in St. Benedict's words for every Christian who holds, as it were, a pastoral office—the father in the guidance of children to maturity, the man of affairs in the welfare and good conduct of those under his charge. We regret that he did not point out also the implication in this chapter, dealing with the election of an abbot, that every citizen in a democracy has a duty to vote in the selection of public officials. But Oblate Basil achieves his purpose of putting St. Benedict's manual of supernatural living at the disposal of his fellow Oblates and the laity. We look forward to an expansion of his work in a second edition.

(REV.) PAUL E. CAMPBELL

Practical Parliamentary Procedure.

By Rose Marie Cruzan (McKnight & McKnight, Bloomington, Ill., 1947; pages 202 with Index; price \$2.50).

In most readable form Miss Cruzan has prepared a book which, although it is designed especially for schools and colleges is, at the same time a guide and manual for organizations of all kinds. It is well named indeed because it embodies practical, down-to-earth methods that show a thoughtful and thorough study of the troublesome questions that arise at practically any meeting of an organization.

The author, a specialist in parliamentary law and a registered parliamentarian, has not neglected to define even the most simple terms frequently used. She takes the reader through a number of typical meetings, step by step, and shows him what should be done, and how difficult situations can be handled tactfully by use of the method which she outlines.

She has the gift of being able to take a rather complicated subject and expressing it in simple, human terms, making it readily un-

derstandable. In doing this she has not sacrificed accuracy.

Miss Cruzan discusses the fundamental facts of organized conduct of meetings and conventions thoroughly and clearly, so that the readers who have little familiarity with the subject may put the book down with a much clearer understanding of such difficult actions as negative motions, secondary motions, and motions that do not require a second. She defines and describes primary amendments, secondary amendments and motions which cannot be amended. She discusses the usefulness and the method of procedure which is proper for nominating committees and the handling of the nominating ballot. She explains the various types of balloting and the functions and duties of officers of a typical organization.

Committees have become recognized more and more in the last twenty years as the most successful and effective way to study a difficult question and reach a decision. An excellent section of Miss Cruzan's book is devoted to the work of committees.

The author has not satisfied herself with covering the major classifications of parliamentary procedure in the usual organization, such as the constitution, by-laws and rules of order. She has also taken the trouble to bring up many minor and little known points, explaining the reasons underlying them. Such details as questions of order, requests to suspend the rules, objections to considerations of a question, the proper wording of motions and how they should be made, and the disposition of informal requests are all covered in painstaking manner. Miss Cruzan closes with an outline of convention activities and discussions, and gives some hints on the conduct of conferences, symposiums and methods of radio presentation.

All in all the author has given us a well-indexed and valuable book on a difficult subject, written in an easy, informal style and has made a usually dry subject interesting and human.

HAROLD P. C. HOWE

A History of Boston College. By David R. Dunigan, S.J., Ph.D. (Bruce Publishing Company, Mil-

waukee, Wis., 1947; pages 362; price \$6.00).

Seldom, in the wide range of historical literature, does a work present itself more informative and inspiring than *A History of Boston College*. It is of particular interest, as it is a story of heroism and human advancement confronted by appalling difficulties by reason of the scarcity of data. In the publication of this volume it was the desire of the scholarly Jesuit, the Reverend David R. Dunigan, to "gather up the fragments that remain, lest they be lost," as it was his intention to preserve memories of the pioneers, those heroes of the Faith, as well for the sake of religion as for the inspiration of future generations.

The opening chapter of the book is devoted to the purpose of developing a thorough knowledge of the attitude toward Catholicism in Boston at this time, and to lay before the readers the reasons why the college was not founded sooner. The experiences of the founder, Father McElroy, are very vividly shown in the extracts of his letters. The Jesuit authorities accepted the offer of St. Mary's Parish in North End, Boston, and placed the experienced Mexican War chaplain, Father McElroy, as pastor. The bishop stated, "The college is the main object of my concern; but I must wait for means. In the interim, your fathers living here will become known to the citizens, win their sympathy, while the bad disposition of the men who have opposed this and other of my plans will disappear." Twelve years later the ground was broken by the bishop and followed by Father McElroy cutting with his spade "the sign of the Holy Cross, with the words *In nomine Patris* . . ."

Father Dunigan presents in historic perspective, facts that show us the progress of Boston College through the eighties, the prewar days, the expansion of courses in the curriculum, the depression decade, and the program for veterans. The copious footnotes and references drawn from primary sources, an extensive bibliography of the documents, books, periodicals, and newspapers will give even a careless reader some idea of the labor, research, and patience of the author

in his unquenchable zeal to save the history of this Jesuit college. The accounts are so vividly related that one gets the sense of not reading but actually living its pages. The general readers who will receive this book will note that although it is written in popular style, care has been taken not to deviate from historic truth. It offers the historian a fund of information on the Catholic Church in Boston which fills a gap in the story of Catholic higher education.

SISTER M. ALICIA, O.P.

Our Review Table

First National Congress for Priests. Proceedings of the first national congress of the enthronement of the Sacred Heart in the home, held at St. Francis Major Seminary, Milwaukee, July 16-18, 1946 (St. Francis Major Seminary, Milwaukee, Wis., 1947; pages 92; paper; price \$1.00).

The Christian Churches of the East, Volume II. By Donald Attwater. Churches not in communion with Rome, revised edition (The Bruce Publishing Co., Milwaukee, Wis., 1948; pages xii, 290, with General Bibliography, Glossary, Chart of the Dissident Eastern Churches, and Index; price \$4.00).

About Jesus. By C. J. Woollen. A life of Our Lord, in which the author aims at making Him a living reality in the minds of his young readers (The Newman Bookshop, Westminster, Md., 1947; pages 221; price \$2.25).

Return to Tradition. Edited by Francis B. Thornton, M.A., B. Litt. (Oxon.). A comprehensive Catholic anthology from 1830 to the present (The Bruce Publishing Co., Milwaukee, Wis., 1948; pages xxix, 926, with Index of Authors and Titles; price \$8.50).

Melodies. By Maude Orita Wallace, Ella T. Packwood, Elizabeth S. Wadlow, Blanche W. Fisher, and W. H. Hunnicutt, illustrated by Blanche W. Fisher. A collection of new songs for the first, second and third grades (Burton Publishing Co., Kansas City, Mo., 1948; pages 95, with Alphabetical Index, and Classified Index; price \$1.50).

The First Freedom. By Wilfrid Parsons, S.J., with a Foreword by Most Rev. Francis P. Keough, Archbishop of Baltimore. Considerations on Church and State in the United States (The Declan X. McMullen Co., Inc., New York, 1948; pages xii, 178; price \$2.25).

Meditations on Christian Dogma. By Rev. James Bellord, D.D. Third edition of meditations intended to present a popular

and devotional summary of the immense treasures contained in Catholic theology (The Newman Press, Westminster, Md., 1948; pages, Volume I, xxv, 369; Volume II, xiv, 363; price \$7.50 the set).

Shakespeare: 23 Plays and the Sonnets. Edited by G. B. Harrison. For college students, with General Introduction (Harcourt, Brace and Co., New York, 1948; pages 1090).

America Through Literature. By Luella B. Cook, Walter Loban, Tremaine McDowell, and Ruth M. Stauffer. An anthology for high school students in three parts presenting significant phases of American life (Harcourt, Brace and Co., Inc., New York, 1948; pages xiii, 750; with Index of Titles and Index of Authors; price \$3.00).

Physics: A Basic Science. By Elmer E. Burns, Frank L. Verwiebe, and Herbert C. Hazel. Second edition of a high school textbook (D. Van Nostrand Co., Inc., New York, 1948; pages xii, 674, with Appendix, Glossary, and Index).

Vocational Citizenship. By Eugenie Andruss Leonard, Ph.D., with occupational data supplied by Walter J. Greenleaf, Ph.D. This book is intended to help young people in gaining a wider knowledge of themselves and the occupational and economic life of their communities in order that they may be able to choose their vocations wisely and in keeping with Christian principles (P. J. Kenedy & Sons, New York, 1948; pages x, 388, with Index).

St. Benedict's Rule for Monasteries. Translated from the Latin by Leonard J. Doyle (St. John's Abbey Press, Collegeville, Minn., 1948; pages vii, 92; price \$2.00).

The Christian Brothers in the United States, 1848-1948: A Century of Catholic Education. By Brother Angelus Gabriel, F.S.C., Ph.D. An account of the contribution to education in the last century by a noted teaching congregation (The Declan X. McMullen Co., Inc., New York, 1948; pages xxxii, 700, with Index; price \$8.50).

Drama in Our Time. By M. M. Nagelberg. A sampling from the stage, motion pictures and radio (Harcourt, Brace and Co., Inc., New York, 1948; pages v, 478; price \$1.96).

A New Assisi. By Sister Mary Eunice Hanousek, O.S.F., M.A. The first hundred years of the Sisters of St. Francis of Assisi, Milwaukee, Wisconsin, 1849-1949 (The Bruce Publishing Co., Milwaukee, 1948; pages xiv, 231, with Index; price \$5).

Busy Beavers, Range Riders, Straight Shooters, and Airplane Aces. By Jesse Osborn and Adeline Riefling, illustrated by Christine Chisholm, Roberta Paffin, and Sally Camana. "Adventures with Numbers" series of arithmetics for

Grades 3, 4, 5, and 6 (Webster Publishing Co., St. Louis, 1948; pages 312, 312, 328, 344 respectively, each with Index; price \$1.23 each).

The Way of Salvation. By St. Alphonsus de Liguori. Meditations for every day in the year, to which is added *A Christian's Rule of Life*, translated from the Italian (Catholic Book Publishing Co., New York, 1948; pages 318; price \$2).

A Challenge to Modern Man. By Michael A. Kelly, C.S.Sp., S.T.L., Ph.D. A statement of the Catholic philosophy of life as applied to men and women in all walks of life, presenting St. Joseph as the prototype of every Christian (Catholic Book Publishing Co., New York, 1948; pages 158; price \$2).

Meditations for Everyman. In two volumes, Volume II, Pentecost to Advent. By the Rev. Joseph McSorley, C.S.P. The purpose of this volume and Volume I is to fix attention on the teachings of Our Lord, the Light that enlightens every man (B. Herder Book Co., St. Louis, 1948; pages vi, 211, with List of Scripture Texts; price \$2.75).

Dante Theologian The Divine Comedy. Translated with commentary by Rev. Patrick Cummins, O.S.B. Probably the first translation that follows Dante's *terza rima* and the length of his line, eleven syllables, with two commentaries; the one throws light on the meaning of obscure passages, the other explaining the spiritual or theological contents. (B. Herder Book Co., St. Louis, 1948; pages 604 with Dictionary of Proper Names; price \$6).

Essays and Sketches, Volume I, II and III. By John Henry Newman. Edited by Charles Frederick Harrold. Material from the first volume of *Historical Sketches*, the first volume of *Essays—Critical and Historical, and Discussions and Arguments* (Vol. I), from *Essays Critical and Historical, and Discussions and Arguments* (Vol. II), and from the second volume of *Historical Sketches*, and *Discussions and Arguments*, in a new edition (Longmans, Green and Co., New York, 1948; pages xviii, 382; xvi, 368; xvi, 381, each with Index; price \$3.50 each volume).

Language Skills, Grade Eleven. By Kenneth Hoag, and Elmer R. Smith. Part of a six book series providing a complete secondary school language program (Harcourt, Brace and Co., New York, 1948; pages xi, 488 with Index; price \$2.12).

Talks for Children. By Rev. Arthur Tome, O.F.M. Sermons to children for every Sunday and feast of obligation (Diddle Printing Co., Emporia, Kan., 1948; pages 130 with Topical Index; price \$2).

Discourses on Our Lady. By Rev. Nicholas O'Rafferty. For the month of May, Our Lady's feasts, and similar occasions (The Bruce Publishing Co., Milwaukee,

1948; pages x, 257 with Index; price \$3.25).

The Four Gospels of Our Lord and Savior Jesus Christ. Translated by Dr. Challoner and Dr. H. J. Ganss, with an Introduction by Rev. J. M. Lelen, Ph.D. (Catholic Book Publishing Co., New York, 1948; pages 316 with General Topical Outline of the Life of Christ, Index, and Historical Index to New Testament; price \$2).

The Spiritual Combat. By Dom Lawrence Scupoli. The whole system of Christian perfection, expounded by one of the greatest masters of the spiritual life, newly revised (The Catholic Book Publishing Co., New York, 1948; pages 256 with Chapter Index; price \$2).

Our Own United States. By John Van Duyn Southworth. A history textbook which ties up the subject with some present-day condition or conditions (Iroquois Publishing Co., Inc., Syracuse, N. Y., 1948; pages 1005 with Index).

France Alive. By Claire Huchet Bishop. A first-hand report of present social, political and religious life in France (The Declan X. McMullen Co., New York, 1948; pages xi, 227; price \$3).

Sociology and Social Problems. By Eva J. Ross, Ph.D. A textbook for a one-semester course (The Bruce Publishing Co., Milwaukee, 1948; pages viii, 344; price \$2.76).

The World: Its Lands and Peoples. By Zoe A. Thralls, with maps by C. H. MacFadden and Milton S. Venezky. Geography, studying the world as a unit, to induce pupils to acquire the habit of thinking globally (Harcourt, Brace and Co., New York, 1948; pages xii, 486; price \$3.40).

60 Fragen an die Kirche. By Alois Loidl. Sixty questions directed to the Church, with answers; the book had its origin in a political internment camp in Austria from 1945 to 1947 (Verlag Herder, Wollzeile 33, Vienna I, Austria; pages 88; price S. 6.40, Sfr. 2.80).

A Retreat Souvenir with Practical Resolutions. By Father Victor, C.P., translated from the French by Father Edmund, C.P. This book is intended primarily for girls and young women who have made an enclosed retreat (The Newman Bookshop, Westminster, Md., 1948; pages 79, paper; price 30¢).

Pamphlets

Little Joseph. By Lucy Ellen Bresson. The true story of a saintly boy (The Society of the Divine Savior, St. Nazianz, Wis., 1947; pages 89).

Father Damien, Apostle of the Lepers. By Most Rev. Amleto G. Cicognani. An expression of the inspiration gained from a visit to the scene of Father Damien's work (Fathers of the Sacred Hearts, 4930 South Dakota Ave., N.E., Wash-

ington 17, D.C., 1947; pages 47, with Bibliography, paper; price 50¢).

I See the Mass. By Robert E. Southard, S.J. The booklet is a unit of a visual instruction set planned to facilitate knowledge and appreciation of Mass (The Queen's Work, Inc., St. Louis, 1948; pages 32; price 25¢).

Questions People Ask About Their Children with Answers. By Daniel A. Lord, S.J. Most typical questions asked during a series of talks to parents and future parents, with answers based on common sense, the teaching of the Church, observation of successful parents and dealings with children and young people (The Queen's Work, Inc., St. Louis, 1948; pages 48; price 25¢).

The Questions They Always Ask. By Daniel A. Lord, S.J. Questions frequently asked by Catholics, with answers (The Queen's Work, St. Louis, enlarged, 1948; pages 62 with Index; price 25¢).

"Life" and "Look" Show Us Communism. "Portrait of an American Communist" by John McPartland, and "Does Communism Threaten Christianity?" by Dorothy Thompson, with a Foreword by Daniel A. Lord, S.J. (The Queen's Work, St. Louis, 1948; pages 40; price 10¢).

How Our Lady May Have Looked. By Daniel A. Lord, S.J. (The Queen's Work, St. Louis, 1948; pages 37; price 10¢).

Volume II of THE THREE AGES of the INTERIOR LIFE by GARRIGOU-LAGRANGE, O.P.

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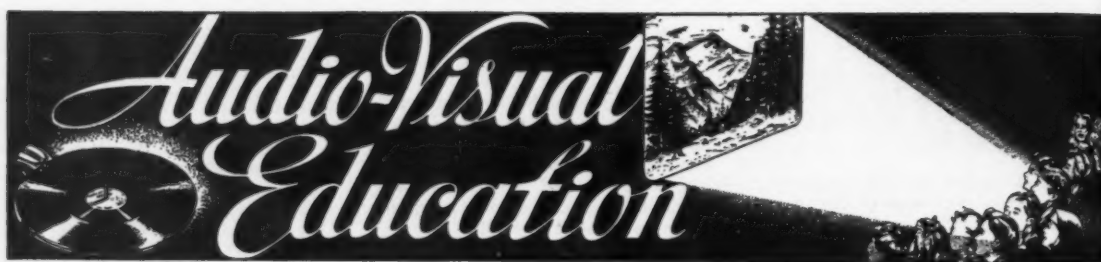
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Successful Audio-Visual Programs Depend on Planning

By SISTER MARY ROSAIRE, O.S.F.

Immaculate Conception Academy, Dubuque, Iowa

EFFICIENT planning and organization are essential if the audio-visual program is to function successfully in any educational system. School administrators will need to formulate plans for (1) acquiring necessary equipment; (2) financing the program; (3) training teachers in the proper use of audio-visual materials; (4) gaining and maintaining teacher cooperation in carrying out the program.

Superintendents and principals should be cognizant of the audio-visual aids the school system could best use to enhance the learning experiences of the child and adult population it serves. To acquire this information a knowledge of the equipment now in use in the teaching field will be necessary. Much of this information can be gleaned from educational literature which provides comprehensive discussions on teaching techniques and procedures. For example, the March 1948 issue of *THE CATHOLIC EDUCATOR* carried a convincing article by Roger Albright entitled, "Do Films Really Make Teaching More Effective?"

SOME MATERIALS AND THEIR PURPOSE

The sound motion picture is an important teaching medium when properly used, but the emphasis placed on it should not be such as to depreciate other valuable media. R. P. Kroggel,¹ regional educational director

¹R. P. Kroggel, "Future Trends in Audio-Visual Education," *N. C. E. A. Bulletin*, Aug., 1946, p. 404.

of the Radio Corporation of America, addressing a N. C. E. A. meeting, said, "First, let us remember that not a single audio-visual aid actually does any teaching. They assist you in teaching, but you are the teachers. This means that as teachers we must judge what to use, when, and for what. In future even more than now you will be confronted with a wide range of equipment and materials—all called audio or visual or perhaps audio-visual. You may be told that one type will solve all of your audio-visual needs. It will not. It is true that some type of equipment or materials may serve more purposes educationally than others, but there is no single type of equipment or material which will completely serve all audio-visual needs."

A perusal of the advertisements in educational journals will point out a variety of devices. The use of slides and slide films is increasing, for these often complement sound motion pictures where the speed of vision is too great for the proper understanding of essential principles.

Besides these, there is the opaque projector, which enables a class to see clearly pictures, diagrams, or objects used to demonstrate textbook material. Then, too, this device can be used to project student work for class discussion and criticism. Among the latest audio-visual aids rapidly being added to school equipment are electronic recording and dictating instruments. Their specific value lies in hearing one's diction objectively, thereby motivating one to correct and improve speech and voice. Devices, such as these, were used by the armed forces to master foreign languages.

The audio-visual aids enumerated above are relatively new in the field of education. Older types, as maps and



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globes, are undergoing revision to keep up with a changing world. *World News of the Week* does the work effectively. However, no attempt is being made here to list all the available material.

SOME FUNDAMENTALS

As was previously stated, the school administrator will need to determine what equipment the school should purchase, and plan the necessary changes in the building which the use of it involves.

Brother Eugene Streckfus² says, "The first step to be taken when planning a good audio-visual education program is to fit the proper room with a good type of darkening shades with light traps." And again, "A sane and reasonable recommendation would be to have all elementary classrooms fitted with darkening shades, electrical outlets in the front and rear of the classroom and at least the ceiling acoustically treated."

Before planning the darkening of rooms it might be well to read the report of the American Council on Education entitled, "Projecting Motion Pictures in the Classroom."³ One section is devoted to the discussion

²Streckfus, Brother Eugene, S. M., "Audio-Visual Facilities," *The Catholic School Journal*, June, 1947, p. 214.

³Noel, Francis W., "Projecting Motion Pictures in the Classroom," *American Council of Education Studies*, "Series II—

of the advantages and disadvantages of darkening devices used during the experimental program carried out in the Santa Barbara school system, Santa Barbara, California.

Many teachers have had unpleasant experiences with shades causing light leakages on all four sides, or preventing necessary ventilation. Finances, of course, will influence the choice of both fixtures and aids. Since Catholic schools depend on the generosity of patrons some method must be employed to get the necessary funds.

PAYING FOR EQUIPMENT

Rev. Bernard J. Butcher,⁴ of Waterbury, Connecticut, uses what he terms "the dime a week campaign for better education." The large sum accumulated by having each child subscribe ten cents a week finances a school-owned library of films. This type of library is the ideal and all schools should eventually aim to attain it.

Local conditions will influence the methods used to pay for equipment. At Dubuque, Iowa, public and parochial schools have organized jointly and operated

Motion Pictures in Education," Vol. IV, No. 5, Dec., 1940, 744 Jackson Place, Washington 6, D. C., Aug., 1946 Ed.

⁴Butcher, Rev. Bernard J., "A School-Owned Film Library," *THE CATHOLIC EDUCATOR*, April, 1948.

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successfully a film library coöperative since 1942.⁵ The Rt. Rev. Msgr. J. M. Wolfe, former superintendent of the archdiocesan schools, may be given credit for the organization of the library. Under this plan each of the twenty-four member schools is assessed not more than fifty dollars per year to pay for films on a rent-ownership basis. The director is a public school teacher and the library is situated in the administration building of the public school system. Each school carries out its film program through a coöordinator appointed by the principal. Through the coöperative a large number of films are available for use at a minimum cost. As for raising the money necessary to carry out the program, each member school has its own plan. Some charge the students a small fee for visual education which is added to the rental cost of textbooks.

A report of a study, made by the American Council on Education, of motion pictures in education states,⁶ "In many rural communities, after-school or evening motion pictures pay for the film rental and eventually for machine purchase. Where programs of this kind are contemplated, community sentiment and theater competition must be considered." Companies producing educational films also offer methods for acquiring ownership of films on easy terms so as to make it possible for schools with a small budget to build up a library. But Mr. McClintock⁷ of Encyclopaedia Britannica Films sounds this warning: "No school should rush into an audio-visual program unless it is desirous of continuing it and building it to a point of maximum efficiency. This means that the school ought to analyze its fiscal responsibilities, together with its other responsibilities, and be able to give itself assurance that there will be a sound and continuing financial support for the operation."

TEACHER TRAINING

Equipment has practically no value unless used as intended. Since teachers are to use it, instruction must be given them. Many in-service teachers have had no training in the use of modern audio-visual equipment, as little opportunity to receive it has been offered them. Only recently have teacher training institutions added audio-visual courses to their curricula. Workshops, too, are becoming more common.

According to the recommendations offered by the American Council on Education,⁸ in-service teacher training opportunities should include:

- (a) Courses offered by the department of audio-visual education, and by a local college or university in coöperation with such a department.
- (b) Institutes, meetings, demonstrations, and workshops on the use of audio-visual materials.
- (c) Individual conferences between the director of audio-visual education and teachers.
- (d) Instruction in equipment operation in individual schools by building directors.
- (e) Individual assistance in utilization furnished by building coördinators.
- (f) Publications, bulletins, and other instructional materials.

The writer would add to the above: an opportunity to visit a classroom where a teacher skilled in the use of audio-visual aids is actually making use of them. Demonstrations, too often, must be given in poor environmental circumstances. Neither the teacher nor the pupils can do their best work and observers do not get as much help as they would wish. For this reason a film of a classroom situation may impart better instruction for teachers than an actual demonstration under poor conditions.

Among instructional materials the writer has found that the small book by George Fern and Eldon Robbins entitled *Teaching with Films* (The Bruce Publishing Company) contains information which every teacher should master before attempting to use a film projector. These writers indicate that at least ten hours in-service training is a minimum amount of time to develop the key points of teaching with films. They also state that the in-service program may be the responsibility of the local director of audio-visual aids, but it should not be assumed that the training program is a one-man performance. The book is very helpful in planning this in-service training.

To promote more effective utilization of films requires the coöperation of every teacher. If teachers are of the opinion that films are a waste of time it is probably because they have not been trained properly in the use of them. It is the administrator's responsibility to diagnose the case and prescribe the remedy. Most teachers need to be encouraged to use a new teaching medium even when environmental conditions are the best that can be had. If enthusiasm for the use of it is to be gained and maintained, the administrator must be alert to the teacher's difficulties and be able to offer some solution to his problem. The degree of success of the audio-visual program will depend largely on the efficient planning and organization of the audio-visual department by administrators in conjunction with the teachers under them.

⁵Rosaire, Sister Mary, O. S. F., "A Successful Film Coöperative," *The Catholic School Journal*, Jan., 1947, p. 25.

⁶American Council of Education Studies, No. 3.

⁷McClintock, Miller, "Financing the Visual Education Program in Schools," *N. C. E. A. Bulletin*, Aug., 1946, p. 416.

⁸Seaton, Helen Hardt, "A Measure for Audio-Visual Programs in Schools," Series II, No. 8, Vol. 8, Oct., 1944, American Council on Education.

There is a very profound criticism of the use of visual mediums now offered by those who have observed the results of moving pictures upon the minds of the young, results which lessen their educative effectiveness. The observations on which the criticisms are based may apply in some measure also to the other visual mediums used in the educative process, such as pictures in books, globes, charts, and even laboratory materials. For this reason schools are beginning to use more and more still and silent films in their classroom instruction. These permit more permanency and repetition. Repetition and more repetition, however monotonous, are necessary in teaching the young. Moving pictures are too transitory to leave impressions which suggest thought or develop the thought process in the young. The rapid passing of the images lessens the degree of interpretation of meaning. Education in its results should develop the power of the mind to abstract, not only some definite conclusions, but general principles, so that the mind may have the basis for thinking.

The visual is after all a sensory medium which appeals to the imagination and emotions. As a result its first tendency is to produce amusement and enjoyment, which are transitory in their results. Education should, however, produce permanent results, which will beget thought and direct life in the years ahead.

Valid educative effects of any or all visual mediums depend upon the understanding and the techniques of the teachers who use them. The defects are not in the mediums but in their effective use. Their adequate use makes greater demands upon the preparation of teachers than other processes used because a definite amount of preparation both on the part of teachers and students is required. The present notable defect in the usual educative process is that it does not teach students to think.

There is also a definite need of visual mediums which will supplement the regular texts in inducing the young to think validly about religious truths and principles.

Audio-Visual News

The New Films

Many new 16mm educational films have been announced by various distributors. Coronet Instructional Films announce two in the field of basic study skills, three in mathematics, two in business and economics, and one in social studies. They are:

Making the Most of School, which opens students' eyes to the infinite riches which school offers them beyond their day-to-day assignments. Like Carl, other students will learn that merely "getting by" isn't nearly as interesting as participating in class discussions, investigating opportunities for additional learning, taking an active interest in clubs and sports (intermediate and junior high school).

Your Thrift Habits, which teaches students a lesson in thrift which they will remember all their lives. Students will realize that by setting up a budget for systematic savings, by careful buying, doing without extravagances, and choosing between immediate and future satisfactions, they'll attain many material goals in life (intermediate, junior, and senior high).

Installment Buying. Young Dr. Harris, just gone into private practice, needs new furniture for his waiting room, but cannot afford to pay cash. His experience in buying on installments dramatically demonstrates to students some of the pitfalls

of installment buying, and encourages them to make a complete investigation of installment credit, contracts, and interest rates before making purchases in this way (from junior high to adult).

Per Cent in Everyday Life, in which students learn how useful a working knowledge of per cent can be to them. They follow Bob's problems in figuring commissions, taxes, interest, and discount with general, rate, and base formulas (intermediate and junior high).

Geometry and You. Students will better appreciate the function of geometry when they see this practical demonstration of its everyday importance. In constructing a model porch with Jim and Bob, they will use protractor and ruler to apply their study of such figures as rectangles, triangles, and circles, and such principles as congruence, similarity, and symmetry, to learn and like geometry (junior and senior high).

We Go to School, which teaches children first entering school what they can expect from it, what it expects from them, and gives them a sense of belonging to their new environment (kindergarten, primary).

Let's Count, in which Sally and Joe learn the difference between ordinal and cardinal numbers, and how easy it is to use tally marks and numerical symbols to answer the question, "How many?" (primary).

A Day With English Children. Students spend an entire day with English children in the town of Bath, at breakfast, school, playing cricket and coming home to study, and learn that English children have much in common with us (intermediate, junior and senior high).

All eight films are one reel, sound, color or black and white. (S11)

United World Films

United World Films announces completion of nine titles in the new 36-film series entitled, "The Earth and Its Peoples," produced by the well-known documentary film specialist Louis de Rochemont. They deal with Malaya, Norway, Guatemala, Java, South Africa, Greece, Switzerland, and the United States. These films, the producers state, bring to the educational screen for the first time the talents and resources available to a major motion picture producing organization. "For the first time, teaching films have had adequate financing for high quality, professional production; for the first time, this has made possible a completely new and pioneering effort in classroom films far beyond the concept and scope of any other visual aids ever offered the teaching profession.

"This series . . . integrates the talents and knowledge of outstanding teachers, visual education specialists, and professional non-fiction motion picture techni-



Picture from *Tropical Mountain Land* (Java) one of the United World series, "The Earth and its Peoples."

cians whose combined efforts have created films praised unequivocally as the greatest teaching instruments ever to be produced . . .

These films adhere closely to basic educational policies guiding the planning and production of all the films. The most important is "to tell a great deal in each film about *one* geographic concept so that it will result in a teaching instrument with an important and valuable place among other educational tools, to provide the basic visualized ideas out of which attitudes will be formed."

Sisters who saw some of the films gave them high praise. *Nomads of the Jungle*, dealing with Malaya, was shown in its first edition at the Catholic Summer School in Cliff Haven, N. Y., last summer, at the invitation of the curriculum work shop. A group of Sisters from four New York State dioceses, who had met to draft a social studies curriculum were

unanimous in the opinion that the outstanding beauty of the film was in presenting successfully the concept of the dignity of man. The same film and another, *Cross Section of Central America* (Gautemala), shown to over two hundred Sisters from the New York Archdiocese during the Institute of the Sisters of St. Dominic of Blauvelt at St. Anselm's School, brought the opinion that the films were the finest of their kind which the teachers had ever seen. (S12)

Releases by I. F. B.

International Film Bureau, Inc. (6 North Michigan Boulevard, Chicago 2, and 15 Park Row, New York 7) announces the release of two new 16mm films. They are (each ten minutes, \$50):

Facts About Film. Qualities of 16mm film which make it susceptible to damage are pointed out. Proper methods of cleaning (Continued on page 251)

Scene from "The Earth and its Peoples" series, "A U. S. Community and its Citizens."



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Contributors to This Issue
(Continued from page 210)

executive member of the Canadian Federation of Music Teachers Association

(1945-47), and secretary of the Nova Scotia Teachers Union Research Committee (1947). He moved to Milwaukee in August, 1947.

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Sister Mary Edward teaches Latin at St. Mary Academy, Indianapolis. She received her A.B. from Xavier University, Cincinnati, majoring in Latin, and her M.A. from Dayton University, Dayton, Ohio.

Sister Mary Redempta, O.S.F.

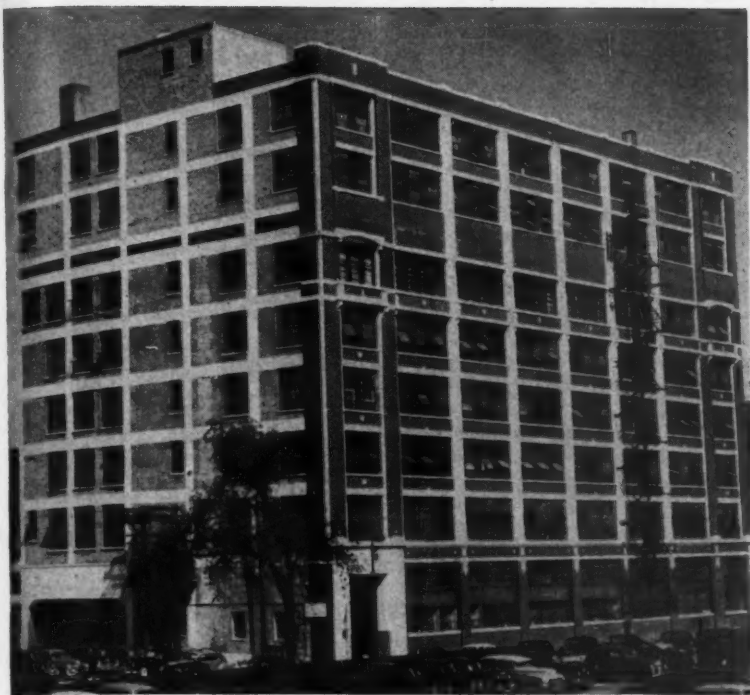
Sister Mary Redempta teaches Latin at Mt. St. Francis in Dubuque, Iowa, where she received her undergraduate training and B.A. at Loras College, with English as a major and philosophy as a minor. She did graduate work for three summer sessions at the University of Notre Dame, specializing in Latin. She has taught Latin and English, principally, in a number of high schools and academies taught by her order. Sister, who is also assistant librarian at Mt. St. Francis, has contributed to the *Catholic School Journal* and verses to the *Christian Family*. She also does research work in the field of teaching religion. She is engaged in writing a textbook on the ideals of domestic art, for religious homemakers.

Sister Mary Rosaire Heinowski, O.S.F.

Sister Mary Rosaire is a member of the Sisters of St. Francis of the Holy Family, whose motherhouse is at Mt. St. Francis, Dubuque, Ia. She teaches chemistry and health at Immaculate Conception Academy in that city. She attended Iowa State Teachers College, Loras College, Dubuque (A.B.), and the University of Notre Dame (M.A.), specializing in education and sciences. A public school teacher for four years, Sister later taught at Sacred Heart High School, Monticello, Ia., for five years and has been at Immaculate Conception Academy for twenty years. In the past she taught physics, biology, general science, and for the past five years has acted as assistant principal. She has been film coordinator since 1942. She has contributed to the *Catholic School Journal*.

Sister M. Philomene, O.S.F.

Sister M. Philomene teaches English at Mount St. Clare College, Clinton, Iowa. She is a graduate of Creighton University, Omaha (A.B.), and received her B.Mus. degree from the Perfield School of Music in Chicago. She formerly taught high-school Latin, English and music, as well as library science and dramatics, and was formerly a school principal. Sister writes educational articles, short stories, book reviews, editorials and poetry, and contributes fiction to various papers and magazines under the pen name of Eleanor Patterson.



Revere Camera Co. Building, Chicago

Audio-Visual News

(Continued from page 249)

ing the projector, threading and handling of film are demonstrated.

The Brush in Action. This is a technique film which was designed not only to teach how to use water color brushes but also to stimulate a desire to try water color painting. Showing the different kinds of brushes and the different ways that they may be held for the type of work to be done, this film with its contrasting blacks and whites shows the techniques of washing, toning, emphasizing surface texture of the paper, and painting a picture. (S13)

Revere Building Program Completed

The building expansion program begun last year by Revere Camera Company has now been completed. It includes the addition of two entire floors to its main plant at 320 E. 21st Street, Chicago, and the construction of three separate buildings at nearby locations.

According to E. J. McGookin, general manager, this additional space is being used to keep pace with Revere's rapidly growing activity in the audio-visual field, including increased production of its lightweight, popular priced 16mm sound projector. (S14)

Informative's Filmstrips

Informative Classroom Picture Publishers has now produced 35mm filmstrips which contain all the pictures found in their well-known picture portfolios. The filmstrips have certain features which are of special interest to teachers. Ten

of these filmstrips visualize life in other lands. They enable the teacher to bring into the classroom lighted pictures of the

important aspects of food, clothing, shelter, transportation and other important features of life in these ten countries. Fifteen of these filmstrips visualize important areas of the social studies curriculum, such as pioneer life, life in colonial America, life in the Middle Ages, etc.

Some of the important features of these filmstrips are as follows:

1. *Talking films:* Each caption is designed for oral reading at the time the picture appears on the screen.

2. *Student participation:* Children talk with more ease from and about these pictures.

3. *Greater attention:* Bright, clear pictures that have been selected for interest and instructional value result in greater attention.

4. *Text for student:* The student texts that are available for these filmstrips have been provided by experienced authors. This text is in large, readable type and is written in a controlled vocabulary.

5. *Visualize your textbooks:* These pictures have been selected for visualizing the content of well-known textbooks.

6. *Portfolios of teaching pictures available:* "We know of no other filmstrips," the manufacturers state, "with which it is possible to secure portfolios of teaching pictures that may be used after the showing of the film, for individual study and on the bulletin board." (S15)

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Book News

New Books

You Can Change the World! by James M. Keller, founder of The Christophers, is being published by Longmans, Green & Company on November 17th. Addressed to the average person, this work stresses the vital rôle that each individual may play in changing the world for the better by restoring Christian principles to government, labor, management, education and mass communication. The book, inspirational in tone, contains a number of factual stories and a full statement of the

Christopher principles. Because of widespread pre-publication interest, the first printing has been advanced from 25,000 to 55,000 copies. (B8)

New Volume by Msgr. Sheen

Monsignor Fulton J. Sheen has produced what he considers himself to be his major contribution to scholarship and to the interpretation of religion:

Philosophy of Religion: The Impact of Modern Knowledge on Religion. The purpose of this challenging new book by the author of *Communism and the Conscience of the West* is to show the relationship between human reason and religion in terms of modern knowledge. Monsignor Sheen examines the narrow economic and social concepts with which man has gradually replaced his need for religion. He finds those concepts lacking, and he contends resoundingly that religion is fundamentally derived from reason, that without it as an active force progress is robbed of a goal and history of meaning. (D. Appleton-Century, \$5). (B9)

Four New Oxford Books

Four new books are announced by Oxford University Press, 114 Fifth Avenue, New York 11. They are *Canonization and Authority in the Western Church*, by Eric Waldram Kemp (\$4), *Cardinal Newman and Dr. Bloxam*, by R. D. Middleton (\$6), *Poems of Gerard Manley Hopkins*, edited by W. H. Gardner (\$3.50), and *Gerard Manley Hopkins: A Critical Essay toward the Understanding of his Poetry*, by W. A. M. Peters, S.J. (probably \$5.50).

The first is a study of the development of ecclesiastical authority as illustrated by the control of the cult of the saints. The second is an account of the remarkable, enduring friendship of Cardinal Newman and John Rouse Bloxam. The third is a comprehensive selection of Hopkins' beautiful poetry with explanatory notes and biographical material. The last is a critical explanation of Hopkins, whose poetry has been discussed by many without reference to its philosophical and religious background. (B10)

Efforts Extending

Because of the response *G. P. Putnam's Sons* has received through Catholic book circles in Brooklyn and Queens, New York on *Late Have I Loved Thee* by Ethel Mannin, they are extending their efforts in trying to reach Catholic circles throughout the country.

The book concerns itself with the spiritual regeneration of a young man of the early twenties who eventually finds peace in God and becomes a Jesuit priest. It is based on the true story of Father John Sullivan, S.J. (B13)

Catholic Colleges and Schools

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